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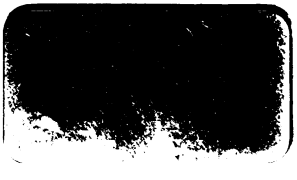

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James Chrystal.

☆Estate of Rev James Chrystal
April 6 '09

(Catechetical)

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CATECHETICAL SERIES.

PREFACE.

THE following series of works upon the Church Catechism has been arranged with the view of providing for National and Parochial School Teachers the means of imparting instruction in the rudiments of Christianity, with ease to the scholars and comfort to themselves. In making the selection, attention has been paid to the wants as well of the lower as of the upper divisions of the School; and the whole is so arranged as to supply each class in succession with that proportion of elementary religious instruction, which alone gives to popular education any real value.

The series, if properly taught and learnt, will furnish the Scholar, not only in a National School, but in Schools of a higher order, with a sufficient knowledge of the truths and duties of Christianity. A judicious Teacher will at once be able to adapt the series to the capacities and ages of his scholars: but it may not be superfluous to present to Masters an

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Mistresses of National, Parochial, and other Schools, a general view of the series, in the form of a short analysis; and agreeably to this intention, the series will be bound up in one volume, for the use and convenience of Teachers.

No. I. is an Introduction to the Church Catechism. It consists of five parts, or sections. The first treats of God as the Creator and Preserver of all mankind, and explains his attributes of omnipotence and omniscience: the second relates to his revealed will as contained in the Bible, and to the duty of an implicit obedience to his holy word: the third portion enters upon the subject of our redemption by Christ Jesus, referring to the great mystery of godliness—God manifest in the flesh: the fourth relates to the person of the Holy Ghost, as the Lord and Giver of life, who, with the Father and the Son, is worshipped and glorified: and the last refers to the Day of Judgment, when every man shall be rewarded according to his works. The providence of God—his revealed word—the redemption of the world by his blessed Son—the renewal of man's sinful nature by the Holy Ghost—and the account which all must one day give at the judgment-seat of Christ: these are the first steps to a knowledge of the baptismal covenant, as it is set forth in the Catechism.

No. II. is the Church Catechism itself, around which all the series revolves: but as this is frequently learnt by rote, and repeated without any

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attempt on the part of the Teacher, to ascertain whether the child has apprehended its true meaning—

No. III. is intended to explain the words of the Catechism, and to bring out the sense more clearly to the understanding of a child: the main object of the short questions, as the advertisement to the separate edition states, is, "to engage the attention of the children, to imprint the sense of it on their minds, and to furnish the materials for further questions, which they may answer in their own words. The answers to most of them are given in the very words of the Church Catechism."

According to this notification, it will be observed that No. III. is purely explanatory of the text of the Catechism, and consequently leaves the scholar as yet unfurnished with any proofs or arguments for the elementary truths of religion which he has hitherto acquired. As these are addressed to a still riper state of the faculties, when there must be discernment enough to apply a Scripture text to the doctrine or duty intended to be established, the series takes a considerable step in advance, when it passes to Nos. IV. and V.

No. IV. is the Church Catechism, with Scripture proofs and illustrations applied in the most easy and simple manner. The chief care here required on the part of the Catechist is to see that the children apply the texts with intelligence; and with this view, it will be advisable, in asking for the proofs

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and illustrations, to select different portions of the work, so that the effort of memory may not be mistaken for intelligence. The child should be required to affix the proof to any sentence of the Catechism taken indiscriminately; and it will be found, by a judicious mode of putting the questions, how far the learner has been led to reflect, and whether the purport of a Scripture proof is rightly apprehended. The analysis appended to this number is more properly for the use of the Master.

No. V. will teach the distinction between a direct Scripture proof and a Scripture reference; this number of the series introduces the learner to the treasury of God's word. The object here is not so much to make the child learn by rote, as to store the mind with Scripture, making him thereby wise unto salvation. The text of the Catechism is here made subordinate to the quotations from Scripture; and No. V. should be considered as Scripture lessons upon all subjects comprised in the Church Catechism.

No. VI. The preceding numbers of the series come within the capacity of an intelligent child of ten years of age, and in most cases they will prove sufficient for children of twelve years: it may be doubtful, in the present state of our labouring population, whether, in the great majority of National and other like Schools, it will be found practicable to go further into the series. And therefore the first five numbers are selected so as to contain all the

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great and essential truths of Christianity, and a considerable portion of Holy Writ for proof and illustration. The sixth number passes from simple proof and illustrations, to explanations grounded upon Scripture. The Catechism is still the text-book; but the field opens wider, and generally it will require that the scholars be able to read well, and to follow up an argument, before they can take up No. VI. with profit. A more full explanation of the design of this number is given in the notice which is prefixed to it separately.

No. VII. may be considered as ascending to the highest stage of catechetical instruction. The questions are illustrative of the Catechism, but they enter largely into some of the most important subjects of divinity. Man's original state, his fallen state, and his recovery in the Christian covenant, are the three principal heads into which this work is divided. The author has written a preface to his own work, which makes any further remarks here unnecessary. To the questions illustrating the Catechism, is added an Appendix, which contains, in the form of questions, a defence of Episcopacy and other matters of Church discipline, subjects which are highly important to be taught in schools connected with the Established Church, but which are very properly reserved until the great doctrines taught by the Church out of God's word are thoroughly instilled into the mind. A Glossary is added to the whole, which is not only adapted to explain the words used in the "Que-

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tions," but also to supply materials for instruction in Grammar.

No. VIII. is Bishop Beveridge's work on the Church Catechism. The Postscript sufficiently explains and analyses this work. It is probable that but a few of the children in National or Parochial Schools will arrive at this number in the series; but if any approach near to it, it might be well to give the book itself as a reward to boys or girls leaving the School; that when they find themselves beyond the reach of the Teacher's voice, they may perfect themselves in the elements of the Christian faith, and continue to learn the certainty of those things in which they have been instructed.

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TO

THE CATECHISM.

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FIRST STEPS TO THE CATECHISM.

---

1. Q. My good child, do you know who made you?

A. Almighty God, our heavenly Father, made me and all the world.

2. Q. Why do you call God your Father?

A. I call God my Father, not only because He is my Maker, but also because in my baptism I was made a child of God.

3. Q. And does your heavenly Father take care of you always?

A. Yes: God takes care of me always, by night and by day, and gives me every thing that is good.

4. Q. Where is God?

A. God is every where in heaven and in earth, though I cannot see Him.

5. Q. But does not God see you?

A. Yes: God sees me always. He knows all that I think, and all that I say and do.

---

6. Q. What book will teach you to know God?

A. The Bible will teach me to know God; for it is God's holy word.

7. Q. What does the Bible teach you to do towards God?

A. The Bible teaches me to love God with all my heart, and to obey Him in all things.

8. Q. And what are you taught in the Bible to do towards men?

A. I am taught in the Bible to love and obey my parents, to be kind to my brothers and sisters, and to do to all men as I would wish them to do to me.

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9. Q. Can you tell me some of the things which the Bible teaches you *not* to do?

A. The Bible says I must not quarrel, nor steal, nor tell lies, nor use bad words, nor keep bad thoughts in my mind.

10. Q. What may you expect if you disobey God's holy word?

A. If I disobey God's holy word, He will be angry with me; for it is very wicked to disobey Him.

11. Q. And is He not always angry when we do what is sinful and wrong?

A. Yes: God is always angry when we do what is sinful and wrong.

---

12. Q. What must we do that we may obtain God's forgiveness?

A. We must be sorry for our sins, and leave them off, and pray to God to forgive us for the sake of Jesus Christ.

13. Q. Who is Jesus Christ?

A. Jesus Christ is the only Son of God. He came down from heaven, and was made man.

14. Q. Why did our Lord Jesus Christ come down from heaven?

A. Our Lord Jesus Christ came into the world to save sinners.

15. Q. And what did our Saviour do to save us?

A. Our Saviour Jesus Christ died on the cross, that God might forgive us our sins for his sake.

16. Q. Did He not rise again from the dead?

A. Yes: our Lord rose again the third day.

17. Q. And where is our Saviour now?

A. Our Saviour is in heaven, where He was before.

---

18. Q. Did our Lord Jesus Christ teach us how to do the will of God?

A. Yes: our Lord Jesus Christ Himself pleased God in all things, and taught us how to please Him.

19. Q. What may you expect if you do what will please God?

A. If I do what will please God, He will love me and bless me, and take me to heaven when I die.

20. Q. Are you able to do what will please God?

A. With God's help I shall be able to please Him, but not without.

21. Q. Will God then give you his help?

A. God will send the Holy Ghost to help me if I ask Him.

22. Q. And what will the Holy Ghost help you to do?

A. The Holy Ghost will help me to think good thoughts, and to do the will of God.

23. Q. How then must you ask God for this and every other good gift?

A. I must pray to God from my heart, through Jesus Christ our Lord.

24. Q. Will He hear you when you so pray to Him?

A. Yes: God has promised to hear us when we pray to Him as we ought.

---

25. Q. Will our Lord Jesus Christ ever come again?

A. Yes: our Lord will come again with glory at the last day to be our judge.

26. Q. For what shall you be judged at the last day?

A. I shall be judged at the last day for every thing that I do in this life, whether it be good or bad.

27. Q. What will then become of the wicked?

A. The wicked will go into everlasting punishment.

28. Q. And what will become of the good?

A. They that have done good will be taken up to heaven, and be happy for ever and ever.

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EDUCATIONAL BOOKS.

CATECHETICAL SERIES—No. II.

THE

CATECHISM

OF THE

CHURCH OF ENGLAND.

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A CATECHISM;

THAT IS TO SAY,

AN INSTRUCTION TO BE LEARNED OF EVERY PERSON, BEFORE HE BE BROUGHT TO BE CONFIRMED BY THE BISHOP.

Question.

WHAT is your name?

Answ. N. or M.

Quest. Who gave you this name?

Answ. My Godfathers and Godmothers in my Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven.

Quest. What did your Godfathers and Godmothers then for you?

Answ. They did promise and vow three things in my name. First, that I should renounce the Devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. And thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

Quest. Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?

Answ. Yes, verily; and by God's help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

Catechist. Rehearse the Articles of thy Belief.

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Answer.

I believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into Hell; The third day He rose again from the dead, He ascended into Heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy Catholic Church; The Communion of saints; the Forgiveness of sins; The Resurrection of the body; And the Life everlasting. Amen.

Quest. What dost thou chiefly learn in these Articles of thy Belief?

Answ. First, I learn to believe in God the Father, who hath made me, and all the world:

Secondly, in God the Son, who hath redeemed me, and all mankind:

Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect people of God.

Quest. You said that your Godfathers and Godmothers did promise for you, that you should keep God's Commandments. Tell me how many there be?

Answ. Ten.

Quest. Which be they?

Answer.

The same which God spake in the twentieth chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other gods but me.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous

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God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and show mercy unto thousands in them that love me, and keep my commandments.

III. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Quest. What dost thou chiefly learn by these Commandments?

Answ. I learn two things: my duty towards God, and my duty towards my neighbour.

Quest. What is thy duty towards God?

Answ. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy

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Name and his Word, and to serve him truly all the days of my life.

Quest. What is thy duty towards thy neighbour?

Answ. My duty towards my neighbour is, to love him as myself, and to do to all men, as I would they should do unto me: to love, honour, and succour my father and mother: to honour and obey the Queen, and all that are put in authority under her: to submit myself to all my governors, teachers, spiritual pastors and masters: to order myself lowly and reverently to all my betters: to hurt nobody by word nor deed: to be true and just in all my dealing: to bear no malice nor hatred in my heart: to keep my hands from picking and stealing, and my tongue from evil-speaking, lying, and slandering: to keep my body in temperance, soberness, and chastity: not to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

Catechist. My good child, know this, that thou art not able to do these things of thyself, nor to walk in the Commandments of God, and to serve him, without his special grace; which thou must learn at all times to call for by diligent prayer. Let me hear therefore if thou canst say the Lord's Prayer.

Answer.

Our Father, which art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

Quest. What desirest thou of God in this prayer?

Answ. I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people; that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God, that he will send us all things that be

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needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers ghostly and bodily; and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, *Amen*, So be it.

Question.

How many Sacraments hath Christ ordained in his Church?

Answ. Two only, as generally necessary to salvation, that is to say, Baptism, and the Supper of the Lord.

Quest. What meanest thou by this word *Sacrament?*

Answ. I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Quest. How many parts are there in a Sacrament?

Answ. Two; the outward visible sign, and the inward spiritual grace.

Quest. What is the outward visible sign or form in Baptism?

Answ. Water; wherein the person is baptized in the Name of the Father, and of the Son, and of the Holy Ghost.

Quest. What is the inward and spiritual grace?

Answ. A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Quest. What is required of persons to be baptized?

Answ. Repentance, whereby they forsake sin; and faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.

Quest. Why then are infants baptized, when by reason of their tender age they cannot perform them?

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Answ. Because they promise them both by their sureties; which promise, when they come to age, themselves are bound to perform.

Quest. Why was the Sacrament of the Lord's Supper ordained?

Answ. For the continual remembrance of the Sacrifice of the death of Christ, and of the benefits which we receive thereby.

Quest. What is the outward part or sign of the Lord's Supper?

Answ. Bread and wine, which the Lord hath commanded to be received.

Quest. What is the inward part, or thing signified?

Answ. The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

Quest. What are the benefits whereof we are partakers thereby?

Answ. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the bread and wine.

Quest. What is required of them who come to the Lord's Supper?

Answ. To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

The Curate of every parish shall diligently upon Sundays and Holy-days, after the Second Lesson at Evening Prayer, openly in the Church instruct and examine so many Children of his parish sent unto him, as he shall think convenient, in some part of this Catechism.

And all Fathers, Mothers, Masters, and Dames, shall cause their Children, Servants, and Apprentices (which have not

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learned their Catechism), to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.

So soon as Children are come to a competent age, and can say, in their Mother Tongue, the Creed, the Lord's Prayer, and the Ten Commandments; and also can answer to the other Questions of this short Catechism; they shall be brought to the Bishop. And every one shall have a Godfather, or a Godmother, as a Witness of their Confirmation.

And whensoever the Bishop shall give knowledge for Children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring, or send in writing, with his hand subscribed thereunto, the names of all such persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed.

THE END.

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EDUCATIONAL BOOKS.

CATECHETICAL SERIES.—No. III.

THE

CHURCH CATECHISM

BROKEN INTO

SHORT QUESTIONS;

TO WHICH IS ADDED,

AN EXPLANATION OF SOME OF THE WORDS.

LONDON.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE;
SOLD AT THE DEPOSITORIES:
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THE great advantage of these questions is to enable the Teacher to try whether children repeat their Catechism merely by rote; to engage their attention; to imprint the *sense* of it on their minds; and to furnish the materials of further questions, which they may answer in their own words. The answers to most of them are given in the *very words* of the Church Catechism.

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THE

CHURCH CATECHISM

BROKEN INTO SHORT QUESTIONS.

QUESTION.

WHAT is your name?

ANSWER. N. or M.

Q. Who gave you this name?

A. My Godfathers and Godmothers in my Baptism: wherein I was made a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven.

Q. By whom was your name given you?

A. By my Godfathers and Godmothers.

Q. When was it given?

A. In my Baptism.

Q. What name was then given you, your Christian name or your surname?

A. My Christian name.

Q. What were you made at your Baptism?

A. A member of Christ.

Q. Whose child were you then made?

A. The child of God.

Q. Of what were you then made an inheritor

A. The kingdom of Heaven.

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Q. What did your Godfathers and Godmothers then for you?

A. They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. And thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

Q. Who promised three things in your name?

A. My Godfathers and Godmothers.

Q. In whose name did they promise them?

A. In my name.

Q. What is the FIRST thing they promised?

A. That I should renounce the devil and all his works.

Q. Whose works did they promise you should renounce and forsake?

A. The works of the devil.

Q. How many of the devil's works did they promise you should renounce?

A. All of them.

Q. What pomps and vanity did they promise you should renounce?

A. Those of this wicked world.

Q. What is the world called in the Catechism?

A. Wicked.

Q. What sinful lusts did they promise you should renounce?

A. Those of the flesh.

Q. What is the SECOND thing your Godfathers and Godmothers promised in your name?

A. That I should believe all the articles of the Christian faith.

Q. What is the THIRD thing your Godfathers and Godmothers promised in your name?

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A. That I should keep God's holy will and commandments.

Q. In what did they promise you should walk?

A. In the same holy will and commandments.

Q. How long are you to walk in them?

A. All the days of my life.

Q. Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?

A. Yes, verily; and by God's help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

Q. Why did your Godfathers and Godmothers promise and vow all these things in your name?

A. Because I was an infant, and unable to do it for myself.

Q. Will you then publicly promise and vow the same things for yourself, when you are of a proper age to do it?

A. Yes.

Q. When will that be?

A. As soon as I have been so far instructed in my duty, as to be fit to be confirmed by the Bishop.

Q. Ought you not in the mean time to believe and do all that your Godfathers and Godmothers promised you should?

A. Yes; I think myself bound to it.

Q. Will you not, then, be more especially bound to it, when you have promised for yourself?

A. Yes; verily.

Q. Can you fulfil these promises by yourself?

A. No; but I hope to fulfil them by the help of God.

Q. Into what state were you called by Baptism?

A. A state of salvation.

Q. Who called you to it?

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A. Our heavenly Father.

Q. Through whom were you called to it?

A. Through Jesus Christ our Saviour.

Q. What return do you make to God for calling you to it?

A. I thank Him.

Q. How are you to thank Him?

A. Heartily.

Q. How long do you desire to continue in this state of salvation?

A. Unto the end of my life.

Q. Whose grace must you have to enable you to do it?

A. The grace of God.

Q. How must you obtain the grace of God?

A. By praying for it.

CATECHIST.

Rehearse the Articles of thy belief.

ANSWER.

I believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ, his only Son, our Lord,

Who was conceived by the Holy Ghost,

Born of the Virgin Mary,

Suffered under Pontius Pilate, was crucified, dead, and buried, he descended into hell;

The third day he rose again from the dead,

He ascended into Heaven, and sitteth at the right hand of God the Father Almighty;

From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost;

The holy Catholic Church; the Communion of Saints;

The Forgiveness of sins;

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The Resurrection of the body;
And the Life everlasting. Amen.

Q. What do you call that which you have last repeated?

A. The Belief.

Q. Is there any other name for it?

A. Yes: the Creed.

Q. In whom do you say that you believe?

A. I believe in God the Father Almighty, Maker of Heaven and earth.

Q. Who governs the world, and all things therein by his providence?

A. God.

Q. Of what is He the Maker?

A. Of Heaven and earth.

Q. Who made you and all other creatures?

A. God.

Q. What is the next article of the Creed?

A. And in Jesus Christ his only Son our Lord.

Q. Of whom is Jesus Christ the only Son?

A. The only Son of God.

Q. What is Jesus Christ here said to be to us?

A. He is our Lord.

Q. By whom was He conceived when He became man?

A. By the Holy Ghost.

Q. Of whom was He born?

A. Of the Virgin Mary.

Q. Under whom did He suffer?

A. Under Pontius Pilate.

Q. What death did He suffer?

A. He was crucified.

Q. What is that?

A. He was nailed to a cross.

Q. Was He taken down from the cross alive or dead?

A. When He was dead.

Q. What was done with Him after He was dead?

A. He was buried.

Q. Into what place did Christ descend?

A. He descended into hell.

Q. What does the word Hell here mean?

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A. Not the place of torment, but the place of departed souls.

Q. What day after his death did He rise again?

A. The third day.

Q. Whither did He ascend after his resurrection?

A. He ascended into Heaven.

Q. To what place is He exalted in Heaven?

A. To the right hand of God.

Q. Will He always continue there, or will He come from thence?

A. He will come from thence.

Q. What will He come to do?

A. To judge the world.

Q. Whom will Christ judge when He comes from Heaven?

A. The quick and the dead.

Q. In what Divine Person do you profess next to believe?

A. In the Holy Ghost.

Q. In what Church do you believe?

A. The Catholic Church.

Q. What do you mean by the Catholic Church?

A. The Church of Christ all over the world.

Q. What is the Catholic Church called?

A. Holy.

Q. What communion is there in the Catholic Church?

A. The communion of saints.

Q. What are the last three articles of the Creed?

A. The forgiveness of sins, the resurrection of the body, and the life everlasting.

Q. Do you believe all the articles of the Creed?

A. Yes; I firmly believe them.

Q. What dost thou chiefly learn in these Articles of thy belief?

A. First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect people of God.

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Q. You say you believe in GOD THE FATHER, GOD THE SON, and GOD THE HOLY GHOST. Are these three Gods?

A. No.

Q. What are They then?

A. Three persons in ONE Godhead.

Q. What did God the Father do for you?

A. He made me.

Q. Did He make any more than you?

A. Yes; all the world.

Q. What did God the Son do for you?

A. He redeemed me.

Q. Did He redeem any beside you?

A. Yes; all mankind.

Q. What does God the Holy Ghost do for you?

A. He sanctifieth me.

Q. Does He sanctify any more than you?

A. Yes; all the elect people of God.

Q. You said, that your Godfathers and Godmothers did promise for you, that you should keep God's Commandments. Tell me how many there be?

A. Ten.

Q. Which be they?

ANSWER.

The same which God spake in the twentieth chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

Q. Who spake these commandments?

A. God.

Q. In what place of Scripture do we find these commandments?

A. In the twentieth chapter of Exodus.

Q. What did God do for his people Israel?

A. He brought them out of the land of Egypt.

Q. What was the land of Egypt to them?

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A. The house of bondage.
Q. What is that?
A. A place of slavery.

Q. Which is the first commandment?
A. Thou shalt have none other gods but me.

Q. What is forbidden in the first commandment?
A. To own any but the true God.

Q. Which is the second commandment?
A. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and show mercy unto thousands in them that love me, and keep my commandments.

Q. What is it that we are forbidden to make for a god?
A. Any graven image.
Q. To what are we forbidden to liken God?
A. Any thing that is in heaven above, or in the earth beneath, or in the water under the earth.
Q. What must we not do to the images or pictures of other beings?
A. We must not bow down to them, nor worship them.
Q. What does God here call Himself, to make us afraid of doing so?
A. A jealous God.
Q. How are his true worshippers disposed towards Him?
A. They love Him.
Q. How do men show that they love God?
A. By keeping his commandments.

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Rehearse the third commandment.

Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

Q. What do you mean by taking God's Name in vain?
A. Swearing by it, or naming it in common talk.
Q. What does God threaten to those who do so?
A. He will not hold them guiltless.
Q. What is that?
A. He will surely punish them.

Q. Which is the fourth commandment?

A. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

Q. What day is it we must keep holy?
A. The Sabbath-day.
Q. How many days in every week may we labour?
A. Six.
Q. What must we do in those six days?
A. All that we have to do.
Q. What portion of time in every week must God's Sabbath take up?
A. The seventh day.
Q. May we do any manner of work upon that day?
A. No, not any, except works of piety, necessity, or charity.

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Q. If parents work not themselves, may they set their children to work?

A. No; for the commandment says, Thou, and thy son, and thy daughter.

Q. May masters or mistresses set their servants to work?

A. No; for it says, Thy man-servant and thy maid-servant.

Q. May their cattle work?

A. No.

Q. Who else was included heretofore in this commandment?

A. The stranger that dwelt within the gates of Israel.

Q. What reason is given for the observance of this law?

A. Because God Himself rested upon the seventh day.

Q. What then did He do upon the first six days?

A. He made heaven and earth, the sea, and all the creatures in each of them.

Q. What did God do for the seventh day when He had rested on it?

A. He blessed and hallowed it.

Q. What do you mean by hallowed it?

A. He made it holy.

Q. Why did God bless and make it holy?

A. That we might *rest* on that day from our usual works, and set it apart more especially for worshipping Him.

Q. Can those be thought to keep it holy, who play on the Sabbath-day?

A. By no means.

Q. Which is the fifth commandment?

A. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

Q. Who are the persons this commandment requires you to honour?

A. My father and mother.

Q. What may those expect who honour their father and mother?

A. The blessing of God.

Q. Which is the sixth commandment?

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A. Thou shalt do no murder.

Q. What does this commandment forbid?
A. Not only murder, but every degree of malice and hatred.

Q. Which is the seventh commandment?
A. Thou shalt not commit adultery.

Q. What is forbidden in this commandment?
A. Every thing that is unclean and unchaste.

Q. Which is the eighth commandment?
A. Thou shalt not steal.

Q. What does this commandment require of you?
A. To keep my hands from picking and stealing, and to be true and just in all my ways.

Q. Which is the ninth commandment?
A. Thou shalt not bear false witness against thy neighbour.

Q. What kind of witness must you *not* bear against your neighbour?
A. False witness.
Q. Is any thing else forbidden in this commandment?
A. All evil-speaking, lying, and slandering.

Q. Which is the tenth commandment?
A. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Q. What do you here mean by coveting?
A. Setting your heart upon that which belongs to another person.

Q. What dost thou chiefly learn by these Commandments?
A. I learn two things: my duty towards God, and my duty towards my neighbour.

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Q. What is thy duty towards God?

A. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word, and to serve him truly all the days of my life.

Q. In whom are you to believe; and whom are you to love and to worship?

A. God.

Q. How are you to love God?

A. With all my heart, with all my mind, with all my soul, and with all my strength.

Q. What trust must you put in Him?

A. My whole trust.

Q. What must you honour belonging to God?

A. His holy Name, and his Word.

Q. How must you serve Him?

A. Truly.

Q. How long must you serve Him?

A. All the days of my life.

Q. What is thy duty towards thy neighbour?

A. My duty towards my neighbour, is to love him as myself, and to do to all men, as I would they should do unto me: To love, honour, and succour my father and mother: To honour and obey the Queen, and all that are put in authority under her: To submit myself to all my governors, teachers, spiritual pastors, and masters: To order myself lowly and reverently to all my betters: To hurt no body by word nor deed: To be true and

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just in all my dealing: To bear no malice nor hatred in my heart: To keep my hands from picking and stealing, and my tongue from evil-speaking, lying, and slandering: To keep my body in temperance, soberness, and chastity: Not to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

Q. How must you love your neighbour?

A. As myself.

Q. How must you do to all men?

A. As I would they should do unto me.

Q. What must you do to your natural parents, your father and mother?

A. Love, honour, and succour them.

Q. What do you mean by succouring them?

A. Comforting and assisting them.

Q. Whom must you honour and obey?

A. The Queen, and all that are put in authority under her.

Q. To whom must you submit yourself?

A. To all my governors, teachers, spiritual pastors, and masters.

Q. How must you order yourself to all your betters?

A. Lowly and reverently.

Q. What must you not do to any body?

A. I must not hurt any body by word or deed.

Q. What must you be in all your dealings?

A. True and just.

Q. What must you not bear in your heart?

A. I must not bear malice nor hatred in my heart.

Q. From what are you to keep your hands?

A. From picking and stealing.

Q. From what are you to keep your tongue?

A. From evil-speaking, lying, and slandering.

Q. How are you to keep your body?

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A. In temperance, soberness, and chastity.

Q. What must you not do with respect to other men's goods?

A. I must not covet nor desire them.

Q. What are you to learn and labour for?

A. To get mine own living.

Q. In what manner must you get your own living?

A. Truly; that is, fairly and honestly.

Q. What are you to do in that state of life unto which it shall please God to call you?

A. I am to do my duty.

CATECHIST.

My good child, know this, that thou art not able to do these things of thyself, nor to walk in the Commandments of God, and to serve him, without his special grace; which thou must learn at all times to call for by diligent prayer. Let me hear therefore, if thou canst say the Lord's Prayer.

ANSWER.

Our Father, which art in heaven,
Hallowed be thy Name.
Thy kingdom come.
Thy will be done in earth, as it is in Heaven.
Give us this day our daily bread.
And forgive us our trespasses, as we forgive them that trespass against us.
And lead us not into temptation; but deliver us from evil:
For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Q. To whom do you here pray?

A. To God.

Q. What relation does God bear to us?

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A. He is our Father.
Q. Where is God in a special manner present?
A. In Heaven.
Q. Which is the FIRST petition in this prayer?
A. Hallowed be thy Name.
Q. What do we desire may be hallowed and sanctified?
A. The Name of God.
Q. What is the next petition?
A. Thy kingdom come.
Q. What do we pray may come?
A. God's kingdom.
Q. What is the next petition?
A. Thy will be done in earth, as it is in Heaven.
Q. What do we here ask concerning God's will?
A. That it may be done.
Q. Where do we pray it may be done?
A. On earth.
Q. How do we pray God's will may be done on earth?
A. As it is in Heaven.
Q. Which is the next petition?
A. Give us this day our daily bread.
Q. How much bread do we pray for every day?
A. Our daily bread; that is, enough for our present wants.
Q. Which is the next petition?
A. And forgive us our trespasses, as we forgive them that trespass against us.
Q. Whom are we to forgive, if we hope to be forgiven by God?
A. Them that trespass against us.
Q. Which is the next petition?
A. And lead us not into temptation; but deliver us from evil.
Q. Into what do we here pray not to be led?
A. Into temptation.
Q. From what do we pray to be delivered?
A. From evil.
Q. What is the conclusion of this prayer?
A. For thine is the kingdom, and the power, and the glory, for ever and ever.
Q. What do we here acknowledge to belong to God?

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A. The kingdom, the power, and the glory.

Q. How long do we acknowledge these things to belong to Him?

A. For ever and ever.

Q. What desirest thou of God in this prayer?

A. I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people; that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God, that he will send us all things that be needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers ghostly and bodily; and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen, So be it.

Q. Who is the giver of all goodness?

A. The Lord God our heavenly Father.

Q. What do you first pray God to send?

A. His grace.

Q. Unto whom?

A. Unto me, and to all people.

Q. For what purpose do you pray to God to send it?

A. That we may worship Him, serve Him, and obey Him, as we ought to do.

Q. What are the next things we pray Him to send us?

A. All things that be needful both for our souls and bodies.

Q. For what do we pray God to be merciful, and to forgive us?

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A. Our sins.
Q. In what do we pray to be saved and defended?
A. In all dangers, ghostly and bodily.
Q. From what do we pray that God will keep us?
A. From all sin and wickedness.
Q. From what else?
A. From our ghostly enemy.
Q. And what next?
A. From everlasting death.
Q. Who is the ghostly or spiritual enemy?
A. Our spiritual enemy is the devil.
Q. From what death do we pray to be kept?
A. From everlasting death.
Q. What is the foundation of our trust in God?
A. His mercy and goodness.
Q. Through whom do you expect to receive all good things?
A. Through our Lord Jesus Christ.
Q. What is the meaning of the Amen?
A. So be it; or, So let it be.

QUESTION.

How many Sacraments hath Christ ordained in his Church?

A. Two only, as generally necessary to salvation, that is to say, Baptism, and the Supper of the Lord.

Q. Which are the two Sacraments?
A. Baptism is one, and the Supper of the Lord is the other.
Q. Are these Sacraments generally necessary?
A. Yes.
Q. To what end are they generally necessary?
A. To salvation.
Q. Are there any more than two Sacraments?
A. No: there are two only.

Q. What meanest thou by this word *Sacrament?*

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A. I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Q. What kind of sign is requisite to make a Sacrament?

A. An outward and visible sign.

Q. Of what kind of grace must it be an outward and visible sign?

A. An inward and spiritual grace.

Q. What is here said to be given to us?

A. An inward and spiritual grace.

Q. What is here said to be ordained?

A. An outward and visible sign.

Q. Who ordained this sign?

A. The Lord Jesus Christ.

Q. Who gives this grace?

A. The Lord Jesus Christ.

Q. Of what are Sacraments the means?

A. They are means whereby we receive the same.

Q. The same what?

A. The same inward and spiritual grace, of which we are speaking.

Q. You say that a Sacrament is a means whereby we receive grace. What is it besides?

A. A pledge to assure us thereof.

Q. How many parts are there in a Sacrament?

A. Two; the outward visible sign, and the inward spiritual grace.

Q. Which is the first part?

A. The outward visible sign.

Q. Which is the second part?

A. The inward spiritual grace.

Q. What is the outward visible sign, or form in Baptism?

A. Water; wherein the person is baptized

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In the Name of the Father, and of the Son, and of the Holy Ghost.

Q. With what are persons to be baptized?

A. Water.

Q. In whose Name are they to be baptized?

A. In the Name of the Father, and of the Son, and of the Holy Ghost.

Q. What is the inward and spiritual grace?

A. A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Q. Unto what are baptized persons to die?

A. Unto sin.

Q. To what are they therein new born?

A. Unto righteousness.

Q. In what are we born by nature?

A. In sin.

Q. Of what are we by nature the children?

A. Of wrath.

Q. What are we made by baptism?

A. The children of grace.

Q. What is required of persons to be baptized?

A. Repentance, whereby they forsake sin; and Faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.

Q. What are persons here said to do by repentance?

A. To forsake sin.

Q. What are they said to do by faith?

A. Stedfastly to believe the promises of God.

Q. What promises?

A. The promises of God made to them in that Sacrament.

Q. Which Sacrament?

A. Baptism.

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Q. Why then are infants baptized, when by reason of their tender age they cannot perform them?

A. Because they promise them both by their sureties; which promise, when they come to age, themselves are bound to perform.

Q. You say, because they promise them both:—Both what do infants promise in Baptism?

A. Both repentance and faith.

Q. By whom do they promise them?

A. By their sureties.

Q. What do you mean by their sureties?

A. Their Godfathers and Godmothers.

Q. Who are bound to perform the promises made for infants by their sureties?

A. The infants themselves.

Q. When are they bound to perform them?

A. When they come to age.

Q. Why was the Sacrament of the Lord's Supper ordained?

A. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Q. What are we to remember in the Lord's Supper?

A. The death of Christ.

Q. What is the death of Christ here called?

A. A sacrifice.

Q. How long is this sacrifice of Christ's death to be remembered?

A. Continually.

Q. What else besides the sacrifice of Christ's death are we to remember?

A. The benefits which we receive thereby.

Q. What is the outward part or sign of the Lord's Supper?

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A. Bread and Wine, which the Lord hath commanded to be received.

Q. What is commanded to be received in the Lord's Supper?

A. Bread and wine.

Q. Who hath commanded both bread and wine to be received?

A. The Lord.

Q. Is it our bounden duty to receive both?

A. Yes.

Q. Why is it?

A. Because the Lord hath commanded us.

***Q.* What is the inward part, or thing signified?**

A. The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

Q. What are verily and indeed taken and received in the Lord's Supper?

A. The Body and Blood of Christ.

Q. By whom are they taken and received?

A. By the faithful.

***Q.* What are the benefits whereof we are partakers thereby?**

A. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the bread and wine.

Q. What are strengthened and refreshed in the Lord's Supper?

A. Our souls.

Q. By what are our souls strengthened and refreshed?

A. By the Body and Blood of Christ.

Q. In what manner are they strengthened and refreshed?

A. In the same manner as the body is by bread and wine.

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Q. What is required of them who come to the Lord's Supper?

A. To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

Q. What is the FIRST thing to be examined by them who come to the Lord's Supper?

A. Whether they repent.

Q. Of what are men to repent before they come?

A. Their former sins.

Q. How are they to repent of them?

A. Truly: that is, sincerely and in earnest.

Q. What are they stedfastly to purpose?

A. To lead a new life.

Q. What is the next thing to be examined?

A. Whether they have faith.

Q. In what must they have faith?

A. In God's mercy.

Q. What kind of faith must they have?

A. A lively faith.

Q. Through whom does this lively faith expect mercy?

A. Through Christ.

Q. What is the next thing to be examined?

A. Whether they have a remembrance of Christ's death.

Q. What kind of remembrance must it be?

A. A thankful remembrance.

Q. Which is the next thing to be examined?

A. Whether they be in charity.

Q. With whom must they be in charity, who will worthily receive the Sacrament?

A. With all men.

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AN

EXPLANATION OF SOME WORDS

IN THE

CHURCH CATECHISM.

ALMIGHTY, *able to do all things.*
Articles of the Christian Faith, *the chief truths to be believed by a Christian.*
Ascended, *went up.*
Authority, *a right or commission to do something.*

Benefits, *good things.*
Bondage, *slavery.*

Catholic, *universal; all over the world.*
Catholic Church, *all true believers united in one body, under Christ their head.*
Chastity, *purity.*
Children of Grace, *such as partake the favour of God.*
Communion of Saints, *that spirituul fellowship which true Christians have with the Lord Jesus Christ, their head, and with one another.*

Descended, *went down.*

Elect, *chosen.*
Everlasting, *without end.*

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The Faithful, *all true believers.*

Ghost, *spirit.*
Ghostly, *spiritual.*
Ghostly Enemy, *the Devil.*
Grace, *the help, or assistance, or favour of God.*
Graven, *cut in stone, brass, &c.*

Hallowed, *made holy; also used with reverence.*

Inheritor, *an heir, a person entitled to some future possession.*
A jealous God, *a God who will not endure to see his honour given to another.*

Lively, *living and active.*
Lowly, *with due submission.*
Lusts, *unlawful desires.*

Ordained, *appointed.*

Pastors, *duly appointed Ministers.*
Perform, *to keep or fulfil.*
Pledge, *a token, earnest, or certificate.*
Pomps and vanity, *vain outward show.*

Quick, *living, those who shall be found alive upon the earth at the day of judgment.*

Redeem, *to set free a prisoner by paying a price for him.*
Rehearse, *repeat or reckon up.*
Renounce, *to declare against, forsake, and have nothing to do with.*
Repentance, *sorrow for sin, together with a change of mind and life.*
Resurrection, *a rising again.*
Reverently, *with respect and good manners.*

Sabbath, *a day of rest, or a time set apart for holy purposes.*

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Sacrament of the Lord's Supper, *the Sacrament which the Lord Jesus Christ appointed at his last supper with his disciples.*
Sacrifice, *an offering made to God by shedding of blood.*
Saints, *holy persons.*
Sanctify, *to make holy.*
Slandering, *backbiting.*
Stedfastly, *firmly.*

Temperance, *moderation in food.*
Trespasses, *offences.*

Vow, *to make a solemn resolution.*
Visible, *something that may be seen.*
Visit the sins, *punish them.*

THE END.

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SCRIPTURE PROOFS,

&c.

Quest. WHAT is your name?
Answ. N. or M.

Luke i. 59. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

Quest. Who gave you this name?
Answ. My Godfathers and Godmothers in my Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

Members of Christ.

1 Cor. xii. 12, 13. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

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Child of God.	Gal. iii. 26, 27. Ye are all the children of God by faith in Christ Jesus: for as many of you as have been baptized into Christ, have put on Christ. See Exod. iv. 22. Deut. xxxii. 19. Ps. lxxxii. 5—7. John x. 34, 35; i. 12. Gal. iv. 4—7.
Inheritor of the kingdom of heaven.	Rom. viii. 15—17. Ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. See also 1 Pet. i. 4.

Quest. What did your Godfathers and Godmothers then for you?

Answ. They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the articles of the Christian Faith. And thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

That I should renounce	Eph. v. 11. Have no fellowship with the unfruitful works of darkness. See also Prov. iv. 14, 15. 2 Cor. vi. 14, 15.
The devil and all his works,	1 John iii. 8—10. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was

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manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil. See also John viii. 44. James iv. 7. Eph. iv. 27.

Pomps and vanity of this wicked world,

1 John ii. 15, 16. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. See also Rom. xii. 2. Rom. viii. 13. Gal. v. 24.

Sinful lusts of the flesh.

2ndly, That I should believe, &c.

Mark xvi. 15, 16. Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned. Matt. xxviii. 19.

3rdly, That I should keep God's holy will and commandments,

Matt. vii. 21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. See also Matt. xix. 17—19. Prov. xiii. 13. Col. iv. 12.

And walk in the same all the days of my life.

2 Pet. ii. 20, 21. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end

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is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. See also Luke i. 74, 75. Eph. ii. 10.

Quest. Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?

Answ. Yes, verily; and by God's help so I will. And I heartily thank our heavenly Father that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

By God's help.

John xv. 5. Without me ye can do nothing. See also Phil. ii. 12, 13; iv. 13.

And I heartily thank, &c.

Col. i. 12—14. Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins. See also 1 Cor. xv. 57. Eph. ii. 6—8. 1 Pet. ii. 9, 10.

And I pray unto God to give me his grace, &c.

Luke xi. 9. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. 13. If ye then, being evil,

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know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him? See also John xvi. 23. 1 John v. 14.

Catechist. Rehearse the Articles of thy Belief.

Answ. I believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day He rose again from the dead, He ascended into heaven, And sitteth at the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholic Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting. Amen.

I believe in God the Father — 1 Cor. viii. 6. To us there is but one God, the Father, of whom are all things. See Isa. lxiv. 8. Mal. ii. 10.

Almighty, — Rev. iv. 8. Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. See Gen. xvii. 1.

Maker of heaven and earth: — Gen. i. 1. In the beginning God created the heaven and the earth. See Neh. ix. 6. Acts iv. 24.

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And in Jesus Christ	1 Cor. viii. 6. And one Lord Jesus Christ, by whom are all things, and we by him. See Luke ii. 21. John i. 41. Acts xvi. 31.
His only Son	John iii. 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. See also Matt. iii. 17. John i. 18.
Our Lord,	John xiii. 13. Ye call me Master and Lord; and ye say well; for so I am. See also John xx. 28.
Who was conceived by the Holy Ghost,	Matt. i. 18. Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. See also ver. 20, and Luke i. 35.
Born of the Virgin Mary,	Luke ii. 4—7. Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem (because he was of the house and lineage of David): to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. See also Isa. vii. 14. Mic. v. 2. Matt. i. 22, 23.

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Suffered under Pontius Pilate,

Mark xv. 15. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. See Isa. liii. 4—7. Dan. ix. 26. Matt. xxvii. 1, 2. 24—32.

Was crucified,

Mark xv. 25—28. And it was the third hour[1], and they crucified him. And the superscription of his accusation was written over, The King of the Jews. And with him they crucify two thieves; the one on his right hand, and the other on his left. And the Scripture was fulfilled, which saith, And he was numbered with the transgressors. See also Matt. xxvii. 35. 45, 46. John iii. 14, 15. 1 Cor. i. 23. Gal. vi. 14.

Dead,

John xix. 33. But when they came to Jesus, and saw that he was dead already, they brake not his legs. See also Luke xxiii. 46. Mark xv. 37. 39.

And buried,

John xix. 41, 42. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand. See also Matt. xxvii. 57—60. Isa. liii. 9.

He descended into hell;

Acts ii. 30, 31. David therefore being a prophet, and knowing that God had sworn

[1] Nine o'clock in the morning.

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with an oath to him that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. See also Ps. xvi. 9—11. Luke xxiii. 43.

The third day he rose again from the dead,

Luke xxiv. 5—7. The angels said unto them, Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you, when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. See also John ii. 19. Matt. xii. 40; xxviii. 1, 2, &c. Acts ii. 24. 30. 1 Cor. xv. 4. 14.

He ascended into heaven, and sitteth at the right hand of God;

Acts i. 9—11. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly towards heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. See also Mark xvi. 19. Luke xxiv. 51. Acts vii. 55, 56. Ps. lxviii. 18. Heb. x. 12.

From thence he shall come to judge the quick and the dead.

Matt. xxv. 31—33. When the Son of man shall come in his glory, and all the holy angels with him, then shall he

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sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. See also Acts i. 11; x. 42. 2 Tim. iv. 1. 8. Job xix. 25. Matt. xvi. 27.

I believe in the Holy Ghost;

Acts ii. 2—4. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them And they were all filled with the Holy Ghost. See also 2 Cor. xiii. 14. Acts v. 3, 4. John xiv. 16, 17. 26.

The holy Catholic Church; The Communion of Saints;

1 Cor. xii. 12, 13. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. See also Acts ii. 44—47. Rom. xii. 4, 5. Eph. ii. 19—22; v. 23—27. 1 Tim. iii. 15. Heb. xii. 22, 23.

The Forgiveness of sins;

1 John ii. 1, 2. If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. See

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	also Isa. i. 18. Matt. vi. 14, 15. Acts xiii. 38. Col. i. 14.
The Resurrection of the body;	1 Cor. xv. 21, 22. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. See also John v. 28, 29. 1 Cor. xv. 42—44. Job xix. 26, 27.
And the Life everlasting. Amen.	Matt. xxv. 46. And these shall go away into everlasting punishment: but the righteous into life eternal. See also Isa. xxv. 8. 1 Cor. xv. 54. Dan. xii. 2. John x. 27, 28.

Quest. What dost thou chiefly learn in these Articles of thy Belief?

Answ. First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect people of God.

God the Father.	Gal. i. 3. Grace be to you and peace from God the Father, and from our Lord Jesus Christ. See also Rom. i. 7. Acts iv. 24.
God the Son.	1 John iv. 14. We have seen and do testify that the Father sent the Son to be the Saviour of the world. See Rom. i. 3, 4. 1 Pet. i. 18, 19. Tit. ii. 13, 14.
God the Holy Ghost.	1 Pet. i. 2. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit. See also

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2 Thess. ii. 13. See also Matt. xxviii. 19. 1 Cor. iii. 16. 2 Cor. xiii. 14.

Quest. You said, that your Godfathers and Godmothers did promise for you, that you should keep God's Commandments. Tell me how many there be?

Answ. Ten.

Quest. Which be they?

Answ. The same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

Matt. v. 17—19. Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

I. Thou shalt have none other gods but me.

Isa. xlv. 5. I am the Lord, and there is none else: there is no God beside me. See Mark xii. 32, 33. Matt. iv. 10.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water

2 Cor. vi. 16. What agreement hath the temple of God with idols? for ye are the temple of the living God. See also Deut. iv. 15, 16. Ezek. xiv. 3. Jer. xvii. 5. Matt. iv. 10; vi. 24. John ix. 31. Eph. v. 5.

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under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and show mercy unto thousands in them that love me, and keep my commandments.

III. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

Matt. v. 34—37. But I say unto you, Swear not at all: neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil. See also James v. 12. Rom. xii. 14.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and

Gen. ii. 3. And God blessed the seventh day, and sanctified it, because that in it he had rested from all his work. Isaiah lviii. 13. Eccles. v. 1. Matt. xxi. 13; xviii. 20.

Mark ii. 27, 28. And he said unto them, The sabbath was made for man, and not man for the sabbath: therefore the Son of man is Lord also of the sabbath. See also Luke xiii. 10. John ix. 14.

John xx. 19. Then the same day at evening, being the first day of the week, when the

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the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. See also Acts xx. 7. 1 Cor. xvi. 2. Rev. i. 10. Numb. xv. 32—36. Neh. xiii. 15, &c.

v. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

Col. iii. 20. Children, obey your parents in all things: for this is well pleasing unto the Lord. See also Eph. vi. 1, 2. 1 Tim. v. 4.

vi. Thou shalt do no murder.

Matt. v. 21, 22. Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire. See also Gal. v. 19—23. Eph. iv. 26. 31, 32. 1 Pet. iii. 9. Matt. xviii. 15.

vii. Thou shalt not commit adultery.

Matt. v. 27, 28. Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. See also Gal. v. 19. Eph. v. 3—5. 1 Cor. vi. 19. Matt. v. 8. Rom. xiii. 13, 14.

1 Tim. ii. 9, 10. In like manner also, that women adorn

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themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works. See also 1 Pet. iii. 2—4. Tit. ii. 4—6. Phil. iv. 8.

VIII. Thou shalt not steal.

Eph. iv. 28. Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. See also 1 Thess. iv. 6. Prov. xi. 1. Lev. xix. 11. Ps. xv. 2, 3. Lev. xxv. 14. Prov. xxviii. 24. Zech. v. 3, 4.

IX. Thou shalt not bear false witness against thy neighbour.

James iv. 11. Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law. See also Ps. ci. 5. Matt. xii. 36. 1 Tim. v. 13. James i. 26; iii. 2.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Mark x. 24, 25. How hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. See also 1 Tim. vi. 9. Heb. xiii. 5.

Quest. What dost thou chiefly learn by these Commandments?

Answ. I learn two things: my duty towards God, and my duty towards my neighbour.

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Quest. What is thy duty towards God?

Answ. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word; and to serve him truly all the days of my life.

Believe in him,	Commandment 1. Heb. xi. 6. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. See also 2 Chron. xx. 20.
Fear him,	Commandment 1. Matt. x. 28. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. See also Luke xii. 4, 5. Prov. xxiii. 17. Heb. xii. 28.
Love him with all my heart, with all my mind, with all my soul, and with all my strength:	Commandment 1. Mark xii. 30. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. See also Matt. xxii. 37. Luke x. 27. Deut. vi. 5. 1 John v. 3.
Worship him,	Commandments 1. 11. Matt. iv. 10. Then saith Jesus unto him, Get thee hence, Satan:

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for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. See also John iv. 24. Ps. cxv. 4—7. Deut. vi. 13, and x. 20.

Give him thanks, Commandment 2. Col. iii. 17. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. See also 1 Thess. v. 18. Eph. v. 20. Ps. c.

Trust in him, Commandment 1. 2 Cor. i. 9. But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead. See also 1 Tim. iv. 10. Prov. iii. 5, 6.

Call upon him, Commandment 11. Phil. iv. 6. Be careful for nothing: but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God. See also Ps. cxlv. 18. Rom. x. 12, 13.

To honour his holy Name Commandment III. Lev. xix. 12. Ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the Lord. See also 1 Sam. ii. 30. Matt. v. 34—37. James v. 12. Rom. xii. 14. Lev. xxiv. 10—16.

And his Word, 2 Tim. iii. 15, 16. From a child thou hast known the holy Scriptures, which are able

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to make thee wise unto salvation, through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. See also Rom. xv. 4. 1 John ii. 5.

And to serve him truly all the days of my life.

Matt. iv. 10. Thou shalt worship the Lord thy God, and him only shalt thou serve. See also Luke i. 74, 75.

Quest. What is thy duty towards thy Neighbour?

Answ. My duty towards my Neighbour, is to love him as myself, and to do to all men, as I would they should do unto me: To love, honour, and succour my father and mother: To honour and obey the Queen, and all that are put in authority under her: To submit myself to all my governors, teachers, spiritual pastors and masters: To order myself lowly and reverently to all my betters: To hurt no body by word nor deed: To be true and just in all my dealing: To bear no malice nor hatred in my heart: To keep my hands from picking and stealing, and my tongue from evil-speaking, lying, and slandering: To keep my body in temperance, soberness, and chastity: Not to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

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To love him as myself,	Matt. xxii. 39. Thou shalt love thy neighbour as thyself. Lev. xix. 18. See also Rom. xiii. 8—10.
To do to all men, as I would they should do unto me:	Matt. vii. 12. Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.
To love, honour, and succour my father and mother:	Commandment v. Prov. i. 8. My son, hear the instruction of thy father, and forsake not the law of thy mother. See also Deut. xxvii. 16. Prov. xxiii. 22. Eph. vi. 1, 2. Col. iii. 20. 1 Tim. v. 4. But if any widow have children or nephews, (i. e. grandchildren,) let them learn first to show piety at home, and to requite their parents; for that is good and acceptable before God. Prov. xxx. 17.
To honour and obey the Queen, and all that are put in authority under her:	Commandment v. 1 Pet. ii. 13. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. See also Rom. xiii. 1. Tit. iii. 1. 1 Tim. ii. 1, 2.
To submit myself to all my governors, teachers,	Commandment v. Heb. xiii. 17. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief. See also ver. 7.

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Spiritual pastors,	1 Thess. v. 12. And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. See also 1 Tim. v. 17. John xiii. 20. Luke x. 16. 2 Thess. iii. 1. Gal. vi. 6.
And masters:	Commandment v. Col. iii. 22. Servants, obey in all things your masters according to the flesh; not with eye-service, as men-pleasers; but in singleness of heart, fearing God. See also Eph. vi. 5—7. Tit. ii. 9, 10. 1 Pet. ii. 18. 1 Tim. vi. 1, 2.
To order myself lowly and reverently to all my betters:	Commandment v. Lev. xix. 32. Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God. Phil. ii. 3. Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves. See also 1 Pet. v. 5. Eph. v. 21. Rom. xii. 10. John xiii. 14.
To hurt no body by word nor deed:	Commandments VI. VII. VIII. IX. Phil. ii. 14, 15. Do all things without murmurings and disputings: that ye may be *blameless* and *harmless*, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world. See also Eph. iv. 32.
To be true and just in all my dealing:	Commandment VIII. 1 Thess. iv. 6. Let no man go beyond

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and defraud (marg. oppress or overreach) his brother in any matter. See also Prov. xi. 1. Lev. xix. 11. Ps. xv. 2. 1 Cor. vi. 10.

To bear no malice nor hatred in my heart:

Commandment VI. 1 Pet. iii. 8—11. Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing; but contrariwise blessing: knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace and ensue it. See also Matt. v. 21, 22, &c.; xviii. 15, &c. Luke xvii. 3, 4. Gal. v. 19, &c. Eph. iv. 31. Col. iii. 13. 1 Pet. ii. 1. 1 John iii. 15.

To keep my hands from picking and stealing,

Commandment VIII. Eph. iv. 28. Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Refer to "To be true and just," &c.

And my tongue from evil-speaking,

Commandments VII. IX. Eph. iv. 29. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. See also 1 Pet. ii. 1.

Lying and slandering:

James iv. 11. Speak not evil one of another, brethren.

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Eph. iv. 25. Wherefore, putting away lying, speak every man truth with his neighbour: for we are members one of another. See also Ps. ci. 5—7. Prov. xvii. 9; xix. 9. Matt. xii. 36. James i. 26; iii. 2—10. Read 2 Kings v. 20—27, and Acts v. 1—10.

To keep my body in temperance, soberness, and chastity:

Commandment VII. Luke xxi. 34. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. See also Matt. v. 8, and 27, 28. Rom. xiii. 14. 1 Cor. vi. 19; ix. 25—27. Gal. v. 19. Eph. v. 3—5. 1 Thess. iv. 3—5; v. 6, 7. 1 Tim. ii. 9, 10. Tit. ii. 4—6, and 12.

Not to covet nor desire other men's goods;

Commandment X. Heb. xiii. 5. Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. See also Matt. vi. 19. Mark x. 24. Luke xii. 15. Phil. iv. 11. 1 Tim. vi. 6—9.

But to learn and labour truly to get mine own living,

2 Thess. iii. 10. For even when we were with you, this we commanded you, that if any would not work, neither should he eat. See also 7, 8. 12. 1 Cor. iv. 12. Eph. iv. 28.

And to do my duty in that state of life, unto which it shall please God to call me.

1 Cor. vii. 24. Brethren, let every man, wherein he is called, therein abide with God. See 17. 20. Heb. xiii. 5. 1 Tim. vi. 6.

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Catechist. My good Child, know this, that thou art not able to do these things of thyself, nor to walk in the Commandments of God, and to serve him, without his special grace; which thou must learn at all times to call for by diligent prayer. Let me hear, therefore, if thou canst say the Lord's Prayer.

Thou art not able, &c. — Jer. x. 23. O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps. See Matt. vi. 9. Luke xi. 1, 2. Rom. vii. 18. 2 Cor. iii. 5.

Without his special grace: — 1 Cor. xv. 10. By the grace of God I am what I am. See 2 Cor. xii. 10. Phil. ii. 13; iv. 13.

Which thou must learn, &c., by diligent prayer. — Luke xi. 13. If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him? See James i. 5.

Answer. Our Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. *Amen.*

Our Father, which art in heaven, — Matt. vii. 11. If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

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Hallowed be thy Name.	1 Pet. iv. 11. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever. See also Matt. v. 16. 1 Cor. x. 31. 2 Cor. iv. 15. Phil. i. 11; ii. 11.
Thy kingdom come.	Luke xii. 32. Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. See Luke xvii. 20, 21. Matt. v. 3. Rom. xiv. 17. Dan. ii. 44. Hab. ii. 14.
Thy will be done in earth, As it is in heaven.	Matt. vii. 21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. See also Luke vi. 46. Matt. xii. 50.
Give us this day our daily bread.	Matt. vi. 26. Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? See also Ps. xxxiv. 10; cxlv. 15, 16. Eph. iv. 28.
And forgive us our trespasses, As we forgive them that trespass against us.	Matt. vi. 14, 15. For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses. See also Luke vi. 37.
And lead us not into	James i. 13, 14. Let no man say when he is tempted,

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temptation; But deliver us from evil. Amen.

I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed.

John xvii. 15. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. See also 2 Thess. iii. 3.

Quest. What desirest thou of God in this Prayer?

Answ. I desire (1) my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people; (2) that we may worship him, (3) serve him, and (4) obey him, as we ought to do. (5) And I pray unto God, that he will send us all things that be needful both for our souls and bodies; and that (6) he will be merciful unto us, and forgive us our sins; and that (7) it will please him to save and defend us in all dangers ghostly and bodily: and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus

1. Our Father, which art in heaven,

2. Hallowed be thy Name.

3. Thy kingdom come.

4. Thy will be done in earth, As it is in heaven.

5. Give us this day our daily bread.

6. And forgive us our trespasses, As we forgive them that trespass against us.

7. And lead us not into temptation, But deliver us from evil.

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Christ. And therefore I say *Amen*, (8) So be it. 8. Amen.

Quest. How many Sacraments hath Christ ordained in his Church?

Answ. Two only, as generally necessary to salvation, that is to say, Baptism, and the Supper of the Lord.

Generally necessary. See "Ordained by Christ himself"—below.

Quest. What meanest thou by this word *Sacrament?*

Answ. I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Ordained by Christ himself.

Matt. xxviii. 19, 20. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. See also Mark xvi. 15, 16.

Matt. xxvi. 26—28. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins.

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As a means whereby we receive the same, and a pledge to assure us thereof.

Acts ii. 38, 39. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call.

1 Cor. x. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? See also 1 Cor. vi. 11.

Quest. How many parts are there in a Sacrament?

Answ. Two; the outward visible sign, and the inward spiritual grace.

Quest. What is the outward visible sign or form in Baptism?

Answ. Water; wherein the person is baptized *In the name of the Father, and of the Son, and of the Holy Ghost.*

Water; wherein the person is baptized.

Acts viii. 36, 37. And as they (Philip and the eunuch) went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. See Acts x. 47.

In the name of the

Matt. xxviii. 19. Go ye

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Father, and of the Son, and of the Holy Ghost.

therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Quest. What is the inward and spiritual grace?

Answ. A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

A death unto sin, and a new birth unto righteousness:

Rom. vi. 4. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Ver. 11. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. See John iii. 5, 6.

For being by nature born in sin, and the children of wrath,

Rom. v. 12. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

Eph. ii. 1—3. And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind; and were by nature the chil-

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dren of wrath, even as others. See Psalm li. 5. Rom. iii. 23.

We are hereby made the children of grace.

Titus iii. 4—7. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life. See Eph. ii. 8.

Quest. What is required of persons to be baptized?

Answ. Repentance, whereby they forsake sin; and Faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.

Repentance.

Acts ii. 38. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins. See Acts iii. 19; v. 31. 2 Tim. ii. 25.

Faith.

Acts viii. 37. And Philip said, If thou believest with all thine heart, thou mayest.

Mark xvi. 16. He that believeth and is baptized, shall be saved. See also Eph. ii. 8.

Quest. Why then are Infants baptized [2], when

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[2] Why then are infants baptized?

Genesis xvii. 10. This is my covenant which ye shall

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by reason of their tender age they cannot perform them?

Answ. Because they promise *them both* by their sureties; which promise, when they come to age, themselves are bound to perform.

Because they promise *them both* by their sureties; which promise, when they come to age, themselves are bound to perform.

Heb. x. 26—29. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? See also 1 Pet. iii. 21.

Quest. Why was the Sacrament of the Lord's Supper ordained?

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keep between me and you, and thy seed after thee; Every man child among you shall be circumcised. 12. And he that is eight days old shall be circumcised among you. See also Deut. xxix. 10—12; xxx. 6.

Mark x. 14. Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. See also Luke i. 15. Acts xvi. 33. 1 Cor. vii. 14.

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Answ. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

For the continual remembrance of	1 Cor. xi. 26. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.
The sacrifice of the death of Christ,	Heb. ix. 26. Once in the end of the world hath he appeared to put away sin by the sacrifice of himself.
And of the benefits which we receive thereby.	1 Cor. x. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

Quest. What is the outward part or sign of the Lord's Supper?

Answ. Bread and Wine, which the Lord hath commanded to be received.

Bread and Wine, which the Lord hath commanded to be received.	1 Cor. xi. 23—25. The Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. See also Matt. xxvi. 26—28.

Quest. What is the inward part or thing signified?

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Answ. The Body and Blood of Christ, which are *verily* and *indeed* taken and received by the faithful in the Lord's Supper.

The Body and Blood of Christ, which are *verily* and *indeed* taken and received by the faithful in the Lord's Supper.

John vi. 63. It is the Spirit that quickeneth; the flesh profiteth nothing. See 1 Cor. xi. 23, 24. John vi. 54. 1 Cor. x. 16.

Quest. What are the benefits whereof we are partakers thereby?

Answ. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

The strengthening and refreshing of our souls by the Body and Blood of Christ.

John vi. 54—56. Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

Quest. What is required of them who come to the Lord's Supper?

Answ. To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

To examine themselves,

1 Cor. xi. 28. But let a man examine himself, and so let him eat of that bread, and drink of that cup. See 2 Cor. xiii. 5.

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Whether they repent;	1 Cor. v. 7, 8. Purge out, therefore, the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.
A lively faith in God's mercy through Christ,	Heb. x. 19—22. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an High Priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.
A thankful remembrance of his death;	Acts ii. 46. And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God. Col. i. 12—14.
And be in charity with all men.	Matt. v. 23, 24. Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. See Eph. iv. 32. Col. iii. 14. 1 Cor. xiii. 4—8. 1 John iii. 23.

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I. BAPTISMAL COVENANT.

1. Renunciation.	1. Devil.	"The devil and all his works,"	1 John iii. 8.
	2. World	"The pomps and vanity," &c.	1 John ii. 16.
	3. Flesh.	"All the sinful lusts," &c.	Gal. v. 19—21.
2. Faith.—All the Articles of the Christian Faith.	1. Father,—Creator,—World.	"Father Almighty, Maker," &c.	1 Cor. viii. 6.
	2. Son,—Redeemer,—Mankind.	1. Jesus Christ, his only Son, &c.	1 Cor. viii. 6.
		2. Conceived by the Holy Ghost,	Luke i. 35.
		3. Born of the Virgin Mary,	Luke ii. 7.
		4. Suffered under, &c.	Matt. xxvii. Acts ii. 27.
		5. The third day he rose, &c.	1 Cor. xv. 4. Mark xvi. 19.
		6. From thence he shall, &c.	Acts i. 11; x. 42.
	3. Holy Ghost,—Sanctifier,—Elect.	1. Holy Ghost,	Acts ii. 33.
		2. Holy Catholic Church, &c.	Eph. i. 22, 23. Rom. xii. 5.
		3. Forgiveness of sins,	Acts xiii. 38.
		4. Resurrection of the body,	1 Cor. xv.
		5. Life everlasting,	Matt. xxv. 46.

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3. Obedience.—Moral Law.

I. Duty toward God—Love with Heart, Soul, Mind, and Strength.

1. Thou shalt have, &c.
   - 1. Believe, — Heb. xi. 6.
   - 2. Fear, — Heb. xii. 28.
   - 3. Love, with 1. Heart, 2. Soul, 3. Mind, 4. Strength, — Matt. xxii. 37. Eph. v. 5.

2. Thou shalt not make, &c.
   - 1. Worship, — Matt. iv. 10.
   - 2. Give thanks, — Eph. v. 20.
   - 3. Put whole trust in, — Jer. xvii. 7. Prov. iii. 5.
   - 4. Call upon, — 2 Cor. i. 9. Rom. x. 12.

3. Thou shalt not take, &c.
   - 1. Honour his name, — 1 Sam. ii. 30.
   - 2. His Word, — 1 John ii. 5.

4. Remember that thou keep, &c.
   - Serve him truly all the days of my life, — Luke i. 74, 75.

II. Duty toward Neighbour—Love as myself.

5. Honour thy father, &c.
   - 1. Love, honour, and succour, &c. — Eph. vi. 1—3.
   - 2. Honour and obey the King, &c. — 1 Pet. ii. 13—17.
   - 3. Submit myself, &c. — 1 Thess. v. 12, 13. Heb. xiii. 17.
   - 4. Order myself, &c. — Phil. ii. 3.

6. Thou shalt do, &c.
   - 1. Hurt nobody by word or deed, — Eph. iv. 32.
   - 2. Bear no malice, — Eph. iv. 31. 1 John iii. 15.

7. Thou shalt not commit, &c.
   - 1. Keep my body in temperance, — 1 Cor. vi. 19; ix. 27.
   - 2. Soberness, — 1 Thess. v. 6—8; iv. 3—5.
   - 3. Chastity,

8. Thou shalt not steal, &c.
   - Keep my hands, &c. — Eph. iv. 28.

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2. Duty	9. Thou shalt not bear, &c.	1. Keep my tongue from evil speaking,	Eph. iv. 29. 1 Pet. ii. 1.
		2. Lying,	Eph. iv. 25.
		3. Slandering,	Ps. xv. 3. Tit. iii. 2.
	10. Thou shalt not covet, &c.	1. Not to covet nor desire, &c.	Rom. vii. 7.
		2. To learn and labour, &c.	Eph. iv. 28.
		3. Do my duty, &c.	Heb. xiii. 5. 1 Tim. vi. 6.

II. MEANS OF GRACE.

1. Prayer.

Form of Prayer.—The Lord's Prayer.

1. Father, &c.	1. I desire my Lord God, &c.	James i. 17.
	2. To send his grace to me,	Matt. vi. 33.
	3. And to all people,	Isa. xi. 9. Rev. xi. 15.
2. Thy kingdom come, &c.	1. That we may worship him,	Rom. xiv. 17.
	2. Serve him,	Ps. lxxii. 11.
	3. And obey him,	Matt. xii. 50.
3. As it is in heaven,	As we ought to do,	Col. i. 10—12.
4. Give us this day, &c.	1. All things needful for our souls,	2 Pet. i. 3.
	2. And bodies,	
5. Forgive us, &c.	That he will be merciful, &c.	Ps. xviii. 25. Matt. v. 7.
6. Lead us not, &c.	Defend us, &c.	1 Cor. x. 13. 2 Pet. ii. 9.
7. Deliver us from evil.	1. Keep us from wickedness,	1 Thess. v. 22, 23.
	2. From our ghostly enemy,	Rom. xvi. 20.
	3. From everlasting death,	Ps. cxvi. 3—9. 1 Thess. i. 10.
Amen.	This I trust he will do, &c.	1 John v. 4. Ps. lxxii. 18, 19.

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2. Sacraments.

I. Baptism.

1. Outward sign,	Water, &c.	Acts x. 47.
2. Inward grace,	1. Death unto sin, 2. New birth unto righteousness, &c.	Rom. vi. 4.
3. Benefits conferred,	We are hereby (by this new birth) made, &c.	Ps. ii. 6. Eph. ii. 3—9.
4. Preparation required,	1. Repentance, whereby, &c. 2. Faith, whereby, &c.	Acts ii. 38; v. 31. 2 Tim. ii. 25. Acts viii. 37. Eph. ii. 8.

II. Lord's Supper.

1. Reason of institution,	1. Remembrance of sacrifice, &c. 2. Of the benefits, &c.	1 Cor. xi. 26. 1 Cor. x. 16.
2. Outward sign,	Bread and wine, &c.	Matt. xxvi. 26—28.
3. Inward part,	Body and blood of Christ, &c.	John vi. 54.
4. Benefits conferred,	Strengthening and refreshing, &c.	John vi. 55.
5. Preparation required. — 1 Cor. xi. 28.	1. Repentance — Repent them truly, &c.	2 Cor. vii. 9, 10.
	2. Faith — Have a lively faith, &c.	2 Cor. xiii. 5.
	3. Gratitude—Thankful remembrance, &c.	Ps. cxvi. 12, 13. John iii. 16. 2 Cor. ix. 15.
	4. Love—To be in charity,	Matt. v. 23, 24.

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THE CHURCH CATECHISM

Is too generally considered as being intended solely for the use of children; and detached expressions in it have been cavilled at, under a misconception that they are at variance with sound doctrine. This mistake arises from not considering the nature of the composition; which is not designed to be a full explanation of every branch of Christian doctrine, but is to be considered as a Text-book, in which point of view it is inestimable. It represents a series of well-defined landmarks at regular intervals, by due observance of which we may learn to be directed in our course over the widely extended field of Scriptural truth. The above analysis shows the Catechism arranged according to its divisions and subdivisions, so that the connexion of all its points, and their mutual dependence, may at once appear.

THE END.

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CATECHETICAL SERIES—No. V.

THE

CHURCH CATECHISM,

WITH

SCRIPTURAL REFERENCES.

EXTRACTED FROM "THE LITURGY COMPARED WITH THE BIBLE."

BY THE

REV. HENRY IVES BAILEY,

VICAR OF NORTH LEVERTON, NOTTINGHAMSHIRE.

LONDON.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE;

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A CATECHISM,

THAT IS TO SAY,

AN INSTRUCTION TO BE LEARNED OF EVERY PERSON BEFORE HE BE BROUGHT TO BE CONFIRMED BY THE BISHOP.

THAT thou mightest know the certainty of those things wherein thou hast been instructed [*Greek*, catechized]. *Luke* i. 4. This man was instructed [*Greek*, catechized] in the way of the Lord. *Acts* xviii. 25. Being instructed [*Greek*, catechized] out of the law. *Rom.* ii. 18. I had rather speak five words with my understanding, that by my voice I might teach [*Greek*, catechize] others, than ten thousand words in an unknown tongue. 1 *Cor.* xiv. 19. Let him that is taught [*Greek*, catechized] in the word communicate unto him that teacheth in all good things. *Gal.* vi. 6.

THE BAPTISMAL VOW OR ENGAGEMENT.

Question. What is your name?

Answer. N. or M.

Q. Who gave you this Name?

A. My Godfathers and Godmothers in my baptism;

Neither shall thy name any more be called Abram; but thy name shall be Abraham; for a father of many nations have I made thee... And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. *Gen.* xvii. 5. 15. And it came to pass

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that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. *Luke* i. 59, 60. When eight days were accomplished for the circumcising of the child, his name was called Jesus. *Luke* ii. 21. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone. *John* i. 42.

wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of Heaven.

Jesus came and spake unto them, saying, ... Go ye and teach all nations, baptizing them. *Matt.* xxviii. 18, 19. Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. *Matt.* xix. 14. As the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many . . . Now ye are the body of Christ and members in particular. 1 *Cor.* xii. 12, 13, 14. 27. Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. *Gal.* iii. 26, 27. As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. *John* i. 12, 13. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. *Rom.* viii. 17. He that believeth and is baptized shall be saved. *Mark* xvi. 16. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life. *Titus* iii. 5, 6, 7. Blessed be the God and Father of our Lord Jesus Christ, which according to

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his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven. 1 *Pet.* i. 3, 4. Our conversation[1] is in heaven. *Phil.* iii. 20.

Q. What did your Godfathers and Godmothers then for you?

A. They did promise and vow three things in my name. First, that I should renounce the Devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. And thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

Vow, and pay unto the Lord your God. *Ps.* lxxvi. 11. They shall vow a vow unto the Lord, and perform it. *Isa.* xix. 21. If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: . . And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together and said, All that the Lord hath spoken, we will do. *Exod.* xix. 5 *to* 8. He that committeth sin is of the Devil; for the Devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the Devil. 1 *John* iii. 8. The great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: . . . and they overcame him by the blood of the Lamb, and by the word of their testimony. *Rev.* xii. 9. 11. The spirit that now worketh in the children of disobedience. *Eph.* ii. 2. Be sober, be vigilant; because your adversary the Devil, as a

[1] Citizenship.

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roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith. 1 *Pet.* v. 8, 9. Put on the whole armour of God, that ye may be able to stand against the wiles of the Devil. *Eph.* vi. 11. Resist the Devil, and he will flee from you. *James* iv. 7. Ye are of your father the Devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it. *John* viii. 44. If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. *James* iii. 14, 15. Have no fellowship with the unfruitful works of darkness, but rather reprove them. *Eph.* v. 11. Be not conformed to this world. *Rom.* xii. 2. Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. *James* iv. 4. Me it [the world] hateth, because I testify of it, that the works thereof are evil. *John* vii. 7. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. 1 *John* ii. 15, 16. The whole world lieth in wickedness. 1 *John* v. 19. Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth shall descend into it. *Isa.* v. 14. Vanity of vanities, saith the preacher, vanity of vanities, all is vanity. *Eccl.* i. 2. Christ gave himself for our sins, that he might deliver us from this present evil world. *Gal.* i. 4. They that are Christ's have crucified the flesh with the affections and lusts. *Gal.* v. 24. Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. *Gal.* v. 19, 20, 21. Mortify therefore your members which are upon the earth. *Col.* iii. 5. Denying ungodliness and

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worldly lusts, we should live soberly, righteously, and godly, in this present world. *Titus* ii. 12. Ye believe in God, believe also in me. *John* xiv. 1. Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. *Heb.* xi. 6. These are written, that ye might believe that Jesus is the Christ, the Son of God: and that believing ye might have life through his name. *John* xx. 31. As many as received him, to them gave he power to become the sons of God, even to them that believe on his name. *John* i. 12. Repent ye, and believe the Gospel. *Mark* i. 15. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. *Rom.* i. 17. Teaching them [the baptized] to observe all things whatsoever I have commanded you. *Matt.* xxviii. 20. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. *Matt.* xxii. 37, 38, 39. Owe no man any thing, but to love one another; for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet: and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. *Rom.* xiii. 8, 9. Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. *James* ii. 10, 11. Hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him, ought himself also so to walk, even as he walked. 1 *John* ii. 3 *to* 6. Doing the will of God from the heart. *Eph.* vi. 6. Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. *Col.* iv. 12. When

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righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die. *Ezek.* xviii. 26. We are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end. *Heb.* iii. 14. That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life. *Luke* i. 74, 75.

Q. Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?

A. Yes, verily; and by God's help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned. *Mark* xvi. 16. Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes and his commandments and his judgments, and to hearken unto his voice. And the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments; . . . that thou mayest be an holy people unto the Lord thy God. *Deut.* xxvi. 17, 18, 19. And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient. *Exod.* xxiv. 7. God be thanked that . . . ye have obeyed from the heart that form of doctrine which was delivered you. *Rom.* vi. 17. Ye ought to say, If the Lord will, we shall live, and do this, or that. *James* iv. 15. It is God which worketh in you both to will and to do of his good pleasure. *Phil.* ii. 13. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God. *Ps.* cxlvi. 5. Giving thanks always for all things unto God and the Father in the name of our Lord Jesus

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Christ. *Eph.* v. 20. Who hath saved us, and called us with an holy calling. 2 *Tim.* i. 9. Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else. *Isa.* xlv. 22. I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth. *Rom.* i. 16. The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world. *Titus* ii. 11, 12. By the name of Jesus Christ of Nazareth... Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. *Acts* iv. 10. 12. God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ. 1 *Thess.* v. 9. Praying always with all prayer and supplication in the Spirit. *Eph.* vi. 18. In every thing by prayer and supplication with thanksgiving let your requests be made known unto God. *Phil.* iv. 6. Continue in prayer, and watch in the same with thanksgiving. *Col.* iv. 2. Whatsoever ye shall ask the Father in my name, he will give it you. *John* xvi. 23. If ye, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him? *Luke* xi. 13. The Lord is faithful, who shall stablish you, and keep you from evil. 2 *Thess.* iii. 3. Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed. *John* viii. 31. Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. *Eph.* iv. 30. Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ. *Phil.* i. 6. Grace be with thee. Amen. 1 *Tim.* vi. 21.—*See also Isa.* lv.—*Matt.* xi. 28.—*Luke* xxiv. 47.—*John* vii. 37.

THE APOSTLES' CREED.

Catechist. Rehearse the Articles of thy Belief.

With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. *Rom.* x. 10. Hold fast the

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form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us. 2 *Tim.* i. 13, 14. Holding fast the faithful word as he hath been taught. *Tit.* i. 9. That ye should earnestly contend for the faith which was once delivered unto the saints. *Jude* 3. Whosoever shall confess me before men, him will I confess also before my Father which is in heaven. *Matt.* x. 32.

Answer. I believe in God

Believe in the Lord your God, so shall ye be established. 2 *Chron.* xx. 20. Without faith it is impossible to please him; for he that cometh to God must believe that he is. *Heb.* xi. 6. There is none other God but one. 1 *Cor.* viii. 4. Ye turned to God from idols to serve the living and true God. 1 *Thess.* i. 9. Unto thee it was shewed, that thou mightest know that the Lord he is God; there is none else beside him. *Deut.* iv. 35.—*See also John* iv. 24.

the Father Almighty,

Have we not all one Father? hath not one God created us? *Mal.* ii. 10. To us there is but one God, the Father, of whom are all things, and we in him. 1 *Cor.* viii. 6. With God all things are possible. *Matt.* xix. 26. There is nothing too hard for thee: . . . . the Great, the Mighty God, the Lord of hosts, is his name: . . . . I am the Lord, the God of all flesh: Is there any thing too hard for me? *Jer.* xxxii. 17, 18. 27. My Father . . . . is greater than all; and no man is able to pluck them [my sheep] out of my Father's hand. *John* x. 29. The Lord God omnipotent reigneth. *Rev.* xix. 6.

Maker of heaven and earth:

In the beginning God created the heaven and the earth. *Gen.* i. 1. In six days the Lord made heaven and earth. *Exod.* xx. 11. Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands. *Ps.* cii. 25. Thus saith the Lord that created the heavens; God himself, that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited. *Isa.* xlv. 18.—*See also Isa.* xlviii. 12, 13.

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And in Jesus Christ his only Son our Lord;

Thou shalt call his name JESUS: for he shall save his people from their sins. *Matt.* i. 21. Unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. *Luke* ii. 11. God sent his only begotten Son into the world. 1 *John* iv. 9. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God. *John* vi. 67, 68, 69. Ye believe in God, believe also in me. *John* xiv. 1. I believe that Jesus Christ is the Son of God. *Acts* viii. 37. These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name. *John* xx. 31.—*See also John* iii. 18; xiii. 13.

Who was conceived by the Holy Ghost, Born of the Virgin Mary,

The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God. *Luke* i. 35. Behold, a virgin shall conceive and bear a Son, and shall call his name Immanuel. *Isa.* vii. 14. Fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. . . . Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a Son. . . . . Joseph knew her not till she had brought forth her firstborn Son; and he called his name JESUS. *Matt.* i. 20. 22 *to* 25.

Suffered under Pontius Pilate, Was crucified, dead, and buried;

It is written of the Son of Man, that he must suffer many things, and be set at nought. *Mark* ix. 12. Christ hath suffered for us in the flesh. 1 *Pet.* iv. 1. The chief priests and elders of the people took counsel against Jesus to put him to death: and when they had bound him, they led him away, and delivered him to Pontius

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Pilate the governor; . . . and when he had scourged Jesus, he delivered him to be crucified . . . And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews! And they spit upon him, and took the reed, and smote him on the head. . . . And they crucified him. . . . Jesus, when he had cried again with a loud voice, yielded up the ghost. . . . And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb. *Matt.* xxvii. 1, 2. 26. 28 *to* 30. 35. 50. 59, 60.—*See also Matt.* xxvi. 38.—*Luke* xxii. 44.—*Matt.* xii. 40.

He descended into Hell; The third day he rose again from the dead,

Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. *Ps.* xvi. 10. What is it but that he also descended into the lower parts of the earth? *Eph.* iv. 9. Whom God hath raised up, having loosed the pains of death, because it was not possible that he should be holden of it. *Acts* ii. 24. He rose again the third day according to the Scriptures. 1 *Cor.* xv. 4. Jesus our Lord . . . who was delivered for our offences, and was raised again for our justification. *Rom.* iv. 24, 25.—*See also Acts* ii. 27.—*Isa.* v. 14.

He ascended into Heaven, And sitteth on the right hand of God the Father Almighty;

While they beheld, he was taken up; and a cloud received him out of their sight. *Acts* i. 9. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. *Luke* xxiv. 51. He that descended is the same also that ascended up far above all heavens, that he might fill all things. *Eph.* iv. 10. After the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. *Mark* xvi. 19. Who is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto him. 1 *Pet.* iii. 22.—*See also Acts* vii. 56.—*Heb.* vi. 20; x. 12.

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From thence he shall come to judge the quick and the dead:

The Father judgeth no man, but hath committed all judgment unto the Son. *John* v. 22. It is he which was ordained of God to be the judge of quick and dead. *Acts* x. 42. The Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom. 2 *Tim.* iv. 1.—*See also* 1 *Thess.* iv. 16, 17.—*Matt.* xxv. 31 *to* 46.—*Rev.* xx. 11, 12, 13.

I believe in the Holy Ghost;

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. *Matt.* xxviii. 19. Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost? . . . thou hast not lied unto men, but unto God. *Acts* v. 3, 4. He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation. *Mark* iii. 29.—*See also Acts* xix. 1 *to* 6.—2 *Cor.* xiii. 14.

The holy Catholic Church;

Upon this rock I will build my Church. *Matt.* xvi. 18. The general assembly and church of the firstborn, which are written in heaven. *Heb.* xii. 23. As the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. 1 *Cor.* xii. 12. And he is the head of the body, the Church. *Col.* i. 18. Who hath saved us, and called us with an holy calling. 2 *Tim.* i. 9. Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation. *Rev.* v. 9. That he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. *Eph.* v. 27.—*See also Matt.* xiii. 24 *to* 30. 47, 48; xxii. 9, 10.—*John* x. 16; xvii. 20, 21.—*Eph.* ii. 19 *to* 22.

The Communion of saints;

There is one body, and one Spirit, even as ye are called in one hope of your calling. *Eph.* iv. 4. Beloved of God, called to be saints. *Rom.* i. 7. Now are they many members, yet but one body. 1 *Cor.* xii. 20. Our conversation is in heave-

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Phil. iii. 20. That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. . . . If we walk in the light, as he is in the light, we have fellowship one with another. 1 *John* i. 3. 7. That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us. *John* xvii. 21. I John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ. *Rev.* i. 9. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. *Acts* ii. 42.—*See also* 1 *Pet.* i. 15, 16.—1 *Cor.* x. 17; xii. 12 *to* 27.

The Forgiveness of sins; There is forgiveness with thee, that thou mayest be feared. *Ps.* cxxx. 4. That repentance and remission of sins should be preached in his name among all nations. *Luke* xxiv. 47. In whom we have redemption through his blood, the forgiveness of sins. *Eph.* i. 7. Blessed are they whose iniquities are forgiven, and whose sins are covered; blessed is the man to whom the Lord will not impute sin. *Rom.* iv. 7, 8.—*See also* 1 *John* ii. 1, 2.—*Heb.* ix. 22.—*Acts* xiii. 38.

The Resurrection of the body; If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. . . . Ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. *Rom.* viii. 11. 23. Thy dead men shall live, together with my dead body shall they arise. *Isa.* xxvi. 19. The trumpet shall sound, and the dead shall be raised incorruptible. 1 *Cor.* xv. 52. The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. *John* v. 28, 29. I saw the dead, small and great, stand before God; . . . and the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them. *Rev.* xx. 12, 13.

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And the Life everlasting. Amen.

He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. *John* iii. 16. Then shall the righteous shine forth as the sun in the kingdom of their Father. *Matt.* xiii. 43. They shall reign for ever and ever. *Rev.* xxii. 5. And the smoke of their torment ascendeth up for ever and ever, and they have no rest day nor night, who worship the beast and his image. *Rev.* xiv. 11. Where their worm dieth not, and the fire is not quenched. *Mark* ix. 44. These shall go away into everlasting punishment; but the righteous into life eternal. *Matt.* xxv. 46.

Q. What dost thou chiefly learn in these Articles of thy Belief?

A. First, I learn to believe in God the Father, who hath made me and all the world.

Gather the people together, men and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God. *Deut.* xxxi. 12. At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. *Matt.* xi. 25. He that cometh to God must believe that he is. *Heb.* xi. 6. O Lord, thou art our Father; we are the clay, and thou our potter; and we all are the work of thy hand. *Isa.* lxiv. 8. Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is. *Acts* iv. 24. To us there is but one God, the Father, of whom are all things. 1 *Cor.* viii. 6.

Secondly, in God the Son, who hath redeemed me and all mankind.

We have seen and do testify, that the Father sent the Son to be the Saviour of the world. 1 *John* iv. 14. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life. 1 *John* v. 20. I and my Father are one. *John* x. 30. Without controversy great is the mystery of godliness; God was mani-

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fest in the flesh. 1 *Tim.* iii. 16. John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. *John* i. 29. Christ hath redeemed us from the curse of the law, being made a curse for us. *Gal.* iii. 13. Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation. *Rev.* v. 9. If any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and he is the Propitiation for our sins: and not for ours only, but also for the sins of the whole world. 1 *John* ii. 1, 2.

Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect people of God.

He saw the Spirit of God descending like a dove, and lighting upon him. *Matt.* iii. 16. Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost? . . . Why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. *Acts* v. 3, 4. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience. 1 *Pet.* i. 2. We are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth. 2 *Thess.* ii. 13. That the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. *Rom.* xv. 16.

A SUMMARY OF CHRISTIAN DUTIES.

Q. You said that your Godfathers and Godmothers did promise for you, that you should keep God's Commandments. Tell me how many there be.

And the Lord spake unto you out of the midst of the fire: . . . and he declared unto you his covenant, which he commanded you to perform, even ten commandments: and he wrote them upon two tables of stone. *Deut.* iv. 12, 13. And he gave unto Moses, when

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A. Ten.

Q. Which be they?

A. The same which God spake in the twentieth chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

Q. What dost thou chiefly learn by these Commandments?

A. I learn two things: my duty towards God, and my duty towards my neighbour.

he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God. *Exod.* xxxi. 18. He wrote upon the tables the words of the covenant, the ten commandments. *Exod.* xxxiv. 28.

The weightier matters of the law, judgment, mercy, and faith. *Matt.* xxiii. 23. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets. *Matt.* xxii. 37 *to* 40. Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them. 2 *Tim.* iii. 14.

THE CHRISTIAN'S DUTY TOWARDS GOD.

Q. What is thy duty towards God?

A. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and

As they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem: Believe in the Lord your God, so shall ye be established: believe his prophets, so shall ye prosper. 2 *Chron.* xx. 20. Without faith it is impossible to please him; for he that cometh to God mu-

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with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy name and his word, and to serve him truly all the days of my life.

believe that he is. *Heb.* xi. 6. Ye believe in God, believe also in me. *John* xiv. 1. Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck. 1 *Tim.* i. 19. If ye believe not that I am he, ye shall die in your sins. *John* viii. 24. If we believe not, yet he abideth faithful: he cannot deny himself. 2 *Tim.* ii. 13. Now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart, and with all thy soul? *Deut.* x. 12. I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. *Luke* xii. 5. So did not I, because of the fear of God. *Neh.* v. 15. Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear. *Heb.* xii. 28. Take diligent heed . . . to love the Lord your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart, and with all your soul. *Josh.* xxii. 5. And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind. *Luke* x. 27. This is the love of God, that we keep his commandments. 1 *John* v. 3. If any man love not the Lord Jesus Christ, let him be Anathema, Maran-atha. 1 *Cor.* xvi. 22. My son, give me thine heart, and let thine eyes observe my ways. *Prov.* xxiii. 26.

The Lord, . . . him shall ye fear, and him shall ye worship. 2 *Kings* xvii. 36. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. *Matt.* iv. 10. The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. *John* iv. 23. Wor-

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ship the Lord in the beauty of holiness. *Ps.* xxix. 2. If any man be a worshipper of God, and doeth his will, him he heareth. *John* ix. 31. And I fell at his feet to worship him [the angel]. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God. *Rev.* xix. 10.

Offer unto God thanksgiving. *Ps.* l. 14. In every thing give thanks: for this is the will of God in Christ Jesus concerning you. 1 *Thess.* v. 18. Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ. *Eph.* v. 20. Father, I thank thee that thou hast heard me. *John* xi. 41.

Trust ye in the Lord for ever. *Isa.* xxvi. 4. Trust in him at all times. *Ps.* lxii. 8. Trust in the Lord with all thine heart; and lean not unto thine own understanding. *Prov.* iii. 5. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. *Isa.* l. 10. O Israel, trust thou in the Lord: he is their help and their shield. O house of Aaron, trust in the Lord: he is their help and their shield. Ye that fear the Lord, trust in the Lord: he is their help and their shield. *Ps.* cxv. 9, 10, 11. Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. . . . Blessed is the man who trusteth in the Lord, and whose hope the Lord is. *Jer.* xvii. 5. 7. He that trusteth in the Lord, mercy shall compass him about. *Ps.* xxxii. 10. We both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe. 1 *Tim.* iv. 10.

O give thanks unto the Lord; call upon his name. *Ps.* cv. 1. In every thing by prayer and supplication with thanksgiving let your requests be made known unto God. *Phil.* iv. 6. Pour out your heart before him: God is a refuge for us. *Ps.* lxii. 8. Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me. *Ps.* l. 15. Seek ye the Lord while he may be found, call ye upon him while he is near. *Isa.* lv. 6. Whosoever shall call upon the name of the Lord shall be saved. *Rom.* x. 13.

How excellent is thy name in all the earth! *Ps.* viii. Blessed be thy glorious name, which is exalted abo

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all blessing and praise. *Neh.* ix. 5. Let thy name be magnified for ever. 2 *Sam.* vii. 26. Sing forth the honour of his name. *Ps.* lxvi. 2. Ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the Lord. *Lev.* xix. 12. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy. *Rev.* xv. 4. Give unto the Lord the glory due unto his name. *Ps.* xxix. 2. Let them praise thy great and terrible name, for it is holy. *Ps.* xcix. 3. He will magnify the Law, and make it honourable. *Isa.* xlii. 21. Thou hast magnified thy word above all thy name. *Ps.* cxxxviii. 2. Whoso despiseth the word shall be destroyed. *Prov.* xiii. 13. To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word. *Isa.* lxvi. 2. My heart standeth in awe of thy word. I rejoice at thy word, as one that findeth great spoil. *Ps.* cxix. 161, 162. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. *James* i. 21, 22. Whoso keepeth his word, in him verily is the love of God perfected. 1 *John* ii. 5.

Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name. *Deut.* vi. 13. Now therefore fear the Lord, and serve him in sincerity and in truth. *Josh.* xxiv. 14. Only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you. 1 *Sam.* xii. 24. And thou, Solomon, my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind. For the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts. If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever. 1 *Chron.* xxviii. 9. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. *Matt.* iv. 10. Let us have grace, whereby we may serve God acceptably with reverence and godly fear. *Heb.* xii. 28. Therefore are they before the throne of God, and serve him day and night in his temple. *Rev.* vii. 15. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. *Eccl.* xii. 13.

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THE CHRISTIAN'S DUTY TOWARDS HIS NEIGHBOUR.

Q. What is thy duty towards thy neighbour?

A. My duty towards my neighbour is, to love him as myself, and to do to all men, as I would they should do unto me:

Thou shalt love thy neighbour as thyself: I am the Lord. *Lev.* xix. 18. The second [commandment] is like unto it [the first], Thou shalt love thy neighbour as thyself. *Matt.* xxii. 39. Owe no man any thing, but to love one another; for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law. *Rom.* xiii. 8, 9, 10. By love serve one another; for all the law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thyself. *Gal.* v. 13, 14. Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the Law and the Prophets. *Matt.* vii. 12.

To love, honour, and succour my father and mother:

God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. *Matt.* xv. 4. Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth. *Eph.* vi. 2, 3. Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy. Ye shall fear every man his mother and his father: . . . I am the Lord your God. *Lev.* xix. 2, 3. Cursed be he that setteth light by his father or his mother. *Deut.* xxvii. 16. If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that when

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they have chastened him, will not hearken unto them: then shall his father and his mother lay hold on him, and bring him out unto the elders of the city, and unto the gate of his place; and they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton and a drunkard. And all the men of the city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear. *Deut.* xxi. 18 *to* 21. Moses said, Honour thy father and mother; and, Whoso curseth father or mother, let him die the death; but ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do ought for his father or his mother; making the word of God of none effect through your tradition, which ye have delivered. *Mark* vii. 10 *to* 13. Hearken unto thy father that begat thee, and despise not thy mother when she is old. *Prov.* xxiii. 22. A wise son heareth his father's instruction. *Prov.* xiii. 1. A foolish man despiseth his mother. *Prov.* xv. 20. If any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God. 1 *Tim.* v. 4. Children, obey your parents in all things: for this is well pleasing unto the Lord. *Col.* iii. 20. Joseph nourished his father, and his brethren, and all his father's household. *Gen.* xlvii. 12. Bath-sheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand. 1 *Kings* ii. 19. And he [Jesus] went down with them [his parents], . . . and was subject unto them. *Luke* ii. 51.—*See also Gen.* xlvi. 29.—*Exod.* xxi. 15. 17.—*Prov.* i. 8, 9.

To honour and obey the Queen, and all that are put in authority under her:

Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the King as supreme: or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. . . . Honour all men. Love the brotherhood.

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Fear God. Honour the King. 1 *Pet.* ii. 13, 14. 17. Thou shalt not revile the gods [*marginal reading*, Judges], nor curse the ruler of thy people. *Exod.* xxii. 28. Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid: for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. *Rom.* xiii. 1 *to* 7. Then saith he unto them, Render therefore unto Cesar the things which are Cesar's; and unto God the things that are God's. *Matt.* xxii. 21. By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth. *Prov.* viii. 15, 16. And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and inquire; and they shall shew thee the sentence of judgment: and thou shalt do according to the sentence, which they of that place which the Lord shall choose shall shew thee: and thou shalt observe to do according to all that they inform thee: according to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, to the right hand, nor to the left. *Deut.* xvii. 9, 10, 11. And he said unto his men, The Lord forbid that I should do this thing unto my master, the Lord's anointed, to stretch forth mine hand against him, seeing he is the anointed of the Lord. So David stayed his servants with these words, and suffered them not to rise against Saul. 1 *Sam.* xxiv. 6, 7. Put them in mind to be subject to principalities and powers,

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to obey magistrates. *Titus* iii. 1. I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour. 1 *Tim.* ii. 1, 2, 3. —*See also Num.* xvi.—*Jude* 8.

To submit myself to all my governours, teachers, spiritual pastors and masters:

Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all: but is under tutors and governors until the time appointed of the father. *Gal.* iv. 1, 2. Lest thou mourn at the last, and say, How have I hated instruction, and my heart despised reproof; and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me! *Prov.* v. 10 *to* 13. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. *Eph.* iv. 11, 12, 13. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. 1 *Cor.* iv. 1. The priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts. *Mal.* ii. 7. Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation: . . . Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. *Heb.* xiii. 7. 17. We beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you: and to esteem them very highly in love for their work's sake. 1 *Thess.* v. 12, 13. Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. 1 *Tim.* v. 17. Receive him [Epaphroditus] therefore in the Lord with all

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gladness; and hold such in reputation. *Phil.* ii. 29. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me. *Luke* x. 16. But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy. 2 *Chron.* xxxvi. 16. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit. 1 *Thess.* iv. 8. Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. 1 *Pet.* ii. 18. Servants, obey in all things your masters according to the flesh; not with eye-service, as men-pleasers; but in singleness of heart, fearing God: and whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons. *Col.* iii. 22—25. Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. *Titus* ii. 9, 10. Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. 1 *Tim.* vi. 1, 2.—*See also Eph.* vi. 5, 6.

To order myself lowly and reverently to all my betters:

Likewise ye younger, submit yourselves unto the elder. 1 *Pet.* v. 5. Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the Lord. *Lev.* xix. 32. Render therefore to all their dues: . . . fear to whom fear; honour to whom honour. *Rom.* xiii. 7. Rebuke not an elder, but entreat him as a father. 1 *Tim.* v. 1. Now Elihu had waited till Job had spoken, because they were elder than he . . . And Elihu the son of Barachel the Buzite

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answered and said, I am young, and ye are very old: wherefore I was afraid, and durst not show you mine opinion. *Job* xxxii. 4. 6. The people shall be oppressed, every one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable. *Isa.* iii. 5.

To hurt no body by word nor deed:

Ye have heard that it was said by them of old time, Thou shalt not kill, and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. *Matt.* v. 21, 22. Whosoever hateth his brother is a murderer. 1 *John* iii. 15. And the soldiers demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely. *Luke* iii. 14. I say unto you, Love your enemies, bless them that curse you, do good to them that hate you. *Matt.* v. 44. Be ye angry, and sin not: . . . let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted. *Eph.* iv. 26. 31, 32. Recompense to no man evil for evil. . . . If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine: I will repay, saith the Lord. Therefore if thine enemy hunger, feed him: if he thirst, give him drink. . . . Be not overcome of evil, but overcome evil with good. *Rom.* xii. 17—21. Put on, as the elect of God, holy and beloved, bowels of mercies, kindness. *Col.* iii. 12. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law. *Rom.* xiii. 10. Blessed are the peacemakers: for they shall be called the children of God. *Matt.* v. 9.

To be true and just in all my dealings:

Thou knowest the commandments, . . . Do not steal. Defraud not. *Mark* x. 19. Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired

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shall not abide with thee all night until the morning. . . . Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the Lord your God. *Lev.* xix. 13. 35, 36. Divers weights, and divers measures, both of them are alike abomination to the Lord. . . . It is naught, it is naught, saith the buyer: but when he is gone his way then he boasteth. . . . Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel. *Prov.* xx. 10. 14. 17. The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth. *Ps.* xxxvii. 21. If thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another. *Lev.* xxv. 14. Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thine house divers measures, a great and a small. But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have . . . . for all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God. *Deut.* xxv. 13—16. Exhort servants to be obedient, . . . not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. *Titus* ii. 9, 10. Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven. *Col.* iv. 1. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. *Phil.* iv. 8.

To bear no malice nor hatred in my heart:

But now ye also put off all these; anger, wrath, malice, blasphemy. *Col.* iii. 8. Thou shalt not hate thy brother in thine heart. *Lev.* xix. 17. Brethren, be not children in understanding: howbeit in malice be ye children. 1 *Cor.* xiv. 20. From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man. *Mark* vii. 21, 22, 23.

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But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth; . . . for where envying and strife is, there is confusion and every evil work. *James* iii. 14. 16.

To keep my hands from picking and stealing,

Ye shall not steal, neither deal falsely. . . . Thou shalt not defraud thy neighbour, neither rob him. *Lev.* xix. 11. 13. This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off as on this side according to it. . . . I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief. *Zech.* v. 3, 4. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither . . . thieves, . . . nor extortioners, shall inherit the kingdom of God. 1 *Cor.* vi. 9, 10. As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool. *Jer.* xvii. 11. Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. *Eph.* iv. 28.—*See more quotations on this subject in page* 27.

and my tongue from evil-speaking, lying, and slandering:

Thou shalt not bear false witness against thy neighbour. *Exod.* xx. 16. Put them in mind . . . to speak evil of no man, to be no brawlers. *Titus* iii. 1, 2. Putting away lying, speak every man truth with his neighbour: . . . Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you. *Eph.* iv. 25. 31. Lie not one to another, seeing that ye have put off the old man with his deeds. *Col.* iii. 9. Speak ye every man the truth to his neighbour. *Zech.* viii. 16. These things doth the Lord hate; . . . a lying tongue, . . . an heart that deviseth wicked imaginations, . . . a false witness that speaketh lies, and he that soweth discord among brethren. *Prov.* vi. 16—19. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. *James* i. 26. Ye are of your father

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the devil; and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. *John* viii. 44. All liars shall have their part in the lake which burneth with fire and brimstone. . . . There shall in no wise enter into it [the holy Jerusalem] any thing that defileth, neither whatsoever worketh abomination, or maketh a lie. *Rev.* xxi. 8. 27. Remove from me the way of lying; and grant me thy law graciously. . . . I hate and abhor lying; but thy law do I love. *Ps.* cxix. 29. 163. Deliver my soul, O Lord, from lying lips, and from a deceitful tongue. *Ps.* cxx. 2. Thou shalt not go up and down as a talebearer among thy people. . . . . Neither lie one to another. *Lev.* xix. 16. 11. He that hideth hatred with lying lips, and he that uttereth a slander, is a fool. *Prov.* x. 18. Whoso privily slandereth his neighbour, him will I cut off. *Ps.* ci. 5. Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby. 1 *Pet.* ii. 1, 2. Not rendering evil for evil, or railing for railing: but contrariwise blessing. . . . For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. 1 *Pet.* iii. 9, 10. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. *Matt.* vii. 2.—*See also Prov.* xii. 19. 22.—*James* iv. 11.—*Acts* v. 1—10.—*Ps.* lviii. 3.—*Rev.* xxii. 15.

To keep my body in temperance, soberness, and chastity:

Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life. *Luke* xxi. 34. The time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries. 1 *Pet.* iv. 3. Besides this, giving all diligence, add to your knowledge temperance. 2 *Pet.* i. 5, 6. Every man that striveth for the mastery is temperate in all things. . . . I keep under my body, and bring it into subjection. 1 *Cor.* ix.

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25. 27. The end of all things is at hand; be ye therefore sober, and watch unto prayer. 1 *Pet.* iv. 7. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof. *Rom.* xiii. 13, 14. Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord: and the Lord for the body. 1 *Cor.* vi. 13. Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. *Matt.* v. 27, 28. Ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour. 1 *Thess.* iv. 2, 3, 4. Fornication and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient. . . . For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. *Eph.* v. 3, 4, 5. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul. 1 *Pet.* ii. 11. How can I do this great wickedness, and sin against God? *Gen.* xxxix. 9. Every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. *James* i. 14, 15. Dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. 2 *Cor.* vii. 1.

Not to covet nor desire other men's goods;

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's. *Exod.* xx. 17. Let your conversation be without covetousness; and be content with such things as

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ye have. *Heb.* xiii. 5. And he said unto them, Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. *Luke* xii. 15. They covet fields, and take them by violence; and houses, and take them away. *Mic.* ii. 2. The wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth. *Ps.* x. 3. For the iniquity of his covetousness was I wroth, and smote him. *Isa.* lvii. 17. Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high. *Hab.* ii. 9. Be not deceived; neither . . . thieves, nor covetous, shall inherit the kingdom of God. 1 *Cor.* vi. 9, 10. This ye know, that no . . . covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. *Eph.* v. 5. All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. 1 *John* ii. 16. Mortify therefore your members which are upon the earth; . . . evil concupiscence, and covetousness, which is idolatry. *Col.* iii. 5.—*See also the account of Gehazi*, 2 *Kings* v. 20—27.—*Matt.* vi. 19—24.—*Rom.* vii. 8.—2 *Pet.* ii. 15.—*Mark* vii. 21, 22.

but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

That ye study to be quiet, and to do your own business, and to work with your own hands as we commanded you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing. 1 *Thess.* iv. 11, 12. If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel. 1 *Tim.* v. 8. After these things Paul departed from Athens, and came to Corinth; and found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; . . . And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers. *Acts* xviii. 1, 2, 3. Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of

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you: not because we have not power, but to make ourselves an ensample unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. 2 *Thess.* iii. 8—12. The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat. *Prov.* xiii. 4. I went by the field of the slothful, and by the vineyard of the man void of understanding; and, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw, and considered it well: I looked upon it, and received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth; and thy want as an armed man. *Prov.* xxiv. 30—34. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest. *Eccl.* ix. 10. Seekest thou great things for thyself; seek them not. *Jer.* xlv. 5. Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. 1 *Tim.* vi. 6—10. Peter saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. *John* xxi. 21, 22. Let every man abide in the same calling wherein he was called. Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather. For he that is called in the Lord, being a servant, is the Lord's free man: likewise also he that is called, being free, is Christ's servant. 1 *Cor.* vii. 20, 21, 22. Let us hear

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the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. *Eccl.* xii. 13.—*See also Eph.* iv. 28.—*Matt.* vi. 19, 20.

ADDRESS CONCERNING THE NECESSITY AND DUTY OF PRAYER.

Catechist. My good child, know this, that thou art not able to do these things of thyself, nor to walk in the Commandments of God, and to serve him, without his special grace;

Not that we are sufficient of ourselves to think any thing as of ourselves: but our sufficiency is of God. 2 *Cor.* iii. 5. How to perform that which is good, I find not. *Rom.* vii. 18. No man can come to me, except the Father which hath sent me draw him. *John* vi. 44. Without me ye can do nothing. *John* xv. 5. O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps. *Jer.* x. 23. It is God which worketh in you both to will and to do of his good pleasure. *Phil.* ii. 13. God is able to make all grace abound towards you. 2 *Cor.* ix. 8. He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. 2 *Cor.* xii. 9. By the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. 1 *Cor.* xv. 10. I can do all things through Christ which strengtheneth me. *Phil.* iv. 13. I will run the way of thy commandments, when thou shalt enlarge my heart. Teach me, O Lord, the way of thy statutes: and I shall keep it unto the end. Give me understanding, and I shall keep thy law: yea, I shall observe it with my whole heart. Make me to go in the path of thy commandments; for therein do I delight. Incline mine heart unto thy testimonies. *Ps.* cxix. 32—36. Every good gift and every perfect gift is from above, and cometh down from the Father of lights. *James* i. 17. Let us therefore come

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boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. *Heb.* iv. 16.

which thou must learn at all times to call for by diligent prayer.

I will that men pray every where. 1 *Tim.* ii. 8. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. *Matt.* vii. 7, 8. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. *James* i. 5. Whatsoever ye shall ask in my name, that will I do. *John* xiv. 13. This is the confidence that we have in him, that if we ask any thing according to his will, he heareth us. 1 *John* v. 14. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. 1 *John* iii. 22. Pray without ceasing. 1 *Thess.* v. 17. Continue in prayer, and watch in the same with thanksgiving. *Col.* iv. 2. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance. *Eph.* vi. 18. And all things whatsoever ye shall ask in prayer, believing, ye shall receive. *Matt.* xxi. 22. Evening, and morning, and at noon, will I pray and cry aloud: and he shall hear my voice. *Ps.* lv. 17. Jacob said, I will not let thee go, except thou bless me. *Gen.* xxxii. 26. When ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. *Matt.* vi. 7.

Let me hear therefore if thou canst say the Lord's Prayer.

One of his disciples said unto him, Lord, teach us to pray. . . . And he said unto them, When ye pray, say, Our Father, &c. *Luke* xi. 1—4.

Answer. Our Father which art in Heaven, hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in Heaven. Give us this day our daily bread. And

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forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. *Amen.*

A PARAPHRASE ON THE LORD'S PRAYER.

Q. What desirest thou of God in this Prayer?

A. I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people;

Jesus said unto them, What would ye that I should do for you? *Mark* x. 36. What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them. *Mark* xi. 24. The Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth. *Exod.* xxxiv. 6. Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. 1 *John* iii. 1. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a Son. *Gal.* iv. 6, 7. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. *James* i. 17. The Lord is good to all; and his tender mercies are over all his works. *Ps.* cxlv. 9. Let us lift up our heart with our hands unto God in the heavens. *Lam.* iii. 41. Unto thee lift I up mine eyes, O thou that dwellest in the heavens. *Ps.* cxxiii. 1. I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications. *Zech.* xii. 10. This shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. . . . They shall all know me, from the least of them unto the greatest of them, saith the Lord:

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for I will forgive their iniquity, and I will remember their sin no more. *Jer.* xxxi. 33, 34. What prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands towards this house: then hear thou in heaven thy dwelling-place, and forgive, and do, and give to every man according to his ways. 1 *Kings* viii. 38, 39. God be merciful unto us, and bless us; and cause his face to shine upon us. That thy way may be known upon earth, thy saving health among all nations. *Ps.* lxvii. 1, 2.

that we may worship him, serve him, and obey him, as we ought to do.

O come, let us worship and bow down: let us kneel before the Lord our Maker. *Ps.* xcv. 6. O worship the Lord in the beauty of holiness. *Ps.* xcvi. 9. Exalt the Lord our God, and worship at his holy hill; for the Lord our God is holy. *Ps.* xcix. 9. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness. . . . In his temple doth every one speak of his glory. *Ps.* xxix. 2. 9. Sanctify the Lord God in your hearts. 1 *Pet.* iii. 15. God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him. *Ps.* lxxxix. 7. Glorify God in your body, and in your spirit, which are God's. 1 *Cor.* vi. 20. Serve the Lord with fear, and rejoice with trembling. *Ps.* ii. 11. Serve the Lord with gladness; come before his presence with singing. *Ps.* c. 2. Thy will be done in earth, as it is in heaven. *Matt.* vi. 10. Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. 1 *Sam.* xv. 22. Amend your ways and your doings, and obey the voice of the Lord your God. *Jer.* xxvi. 13. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. *Exod.* xix. 5. Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. *James* ii. 10. Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies,

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and that seek him with the whole heart. . . . Then shall I not be ashamed, when I have respect unto all thy commandments. *Ps.* cxix. 1, 2. 6.

And I pray unto God, that he will send us all things that be needful both for our souls and bodies;

Give us this day our daily bread. *Matt.* vi. 11. In the sweat of thy face shalt thou eat bread. *Gen.* iii. 19. He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live. *Deut.* viii. 3. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you. *John* vi. 27. As newborn babes, desire the sincere milk of the word, that ye may grow thereby. 1 *Pet.* ii. 2. My God shall supply all your need, according to his riches in glory by Christ Jesus. *Phil.* iv. 19. The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing. *Ps.* xxxiv. 10. Let your conversation be without covetousness; and be content with such things as ye have. For he hath said, I will never leave thee, nor forsake thee. *Heb.* xiii. 5. Casting all your care upon him; for he careth for you. 1 *Pet.* v. 7. Therefore I say unto you, Take no thought for your life, what ye shall eat or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? . . . And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore, take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have

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need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. *Matt.* vi. 25, 26. 28—33. Give me neither poverty nor riches; feed me with food convenient for me. *Prov.* xxx. 8. Godliness with contentment is great gain. . . . Having food and raiment, let us be therewith content. 1 *Tim.* vi. 6. 8.

and that he will be merciful unto us, and forgive us our sins;

And forgive us our debts, as we forgive our debtors. . . . . For if ye forgive men their trespasses, your heavenly Father will also forgive you. *Matt.* vi. 12. 14. If thou, Lord, shouldest mark iniquities; O Lord, who shall stand? but there is forgiveness with thee, that thou mayest be feared. *Ps.* cxxx. 3, 4. The mercy of the Lord is from everlasting to everlasting upon them that fear him. *Ps.* ciii. 17. If we confess our sins, he is faithful and just to forgive us our sins. 1 *John* i. 9. In whom we have redemption through his blood, the forgiveness of sins. *Eph.* i. 7. Have mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgressions. . . . Hide thy face from my sins, and blot out all my iniquities. *Ps.* li. 1. 9. For thy name's sake, O Lord, pardon mine iniquity; for it is great. . . . Look upon mine affliction and my pain; and forgive all my sins. *Ps.* xxv. 11. 18. Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man unto whom the Lord will not impute sin. *Rom.* iv. 7, 8.

and that it will please him to save and defend us in all dangers, ghostly and bodily; and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death.

Lead us not into temptation, but deliver us from evil. *Matt.* vi. 13. Watch and pray that ye enter not into temptation. *Matt.* xxvi. 41. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that

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ye may be able to bear it. 1 *Cor.* x. 13. For in that he himself hath suffered being tempted, he is able to succour them that are tempted. *Heb.* ii. 18. The Lord knoweth how to deliver the godly out of temptations. 2 *Pet.* ii. 9. For this purpose the Son of God was manifested, that he might destroy the works of the devil. 1 *John* iii. 8. Innumerable evils have compassed me about, mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me. *Ps.* xl. 12. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. *Ps.* xxiii. 4. Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me. *Ps.* xix. 12, 13. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. *John* xvii. 15. And Jabez called on the God of Israel, saying, Oh, that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! 1 *Chron.* iv. 10. Be sober, be vigilant: because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. 1 *Pet.* v. 8. And the serpent said unto the woman, Ye shall not surely die. For God doth know that in the day ye eat thereof, then your eyes shall be opened: and ye shall be as gods, knowing good and evil. *Gen.* iii. 4, 5. The Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? Then Satan answered the Lord, and said, Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. *Job* i. 8—11. And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. *Zech.* iii. 1. And Jesus was there in the wilderness forty days tempted of Satan. *Mark* i. 13. Put on the whole armour of God,

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that ye may be able to stand against the wiles of the devil. *Eph.* vi. 11. He that is begotten of God keepeth himself, and that wicked one toucheth him not. 1 *John* v. 18. Kept by the power of God through faith unto salvation. 1 *Pet.* i. 5. The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. *Rom.* vi. 23. He that overcometh shall not be hurt of the second death. *Rev.* ii. 11. The lake which burneth with fire and brimstone; which is the second death. *Rev.* xxi. 8. The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom. 2 *Tim.* iv. 18.—*See also Gen.* xxxix. 9.—1 *Sam.* ii. 9.—*Ps.* xci. cxxi.

And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say Amen, So be it.

O Israel, thou hast destroyed thyself; but in me is thine help. *Hos.* xiii. 9. The mercy of the Lord is from everlasting to everlasting upon them that fear him. *Ps.* ciii. 17. The goodness of God endureth continually. . . . I trust in the mercy of God for ever and ever. *Ps.* lii. 1. 8. O how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men! *Ps.* xxxi. 19. The Lord redeemeth the soul of his servants: and none of them that trust in him shall be desolate. *Ps.* xxxiv. 22. Surely goodness and mercy shall follow me all the days of my life. *Ps.* xxiii. 6. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen. *Jude* 24, 25. No man cometh unto the Father but by me. *John* xiv. 6. Through him we both have access by one Spirit unto the Father. *Eph.* ii. 18. Behold the Lamb of God, which taketh away the sin of the world. *John* i. 29. Our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father. *Gal.* i. 3, 4. For in that he himself hath suffered being tempted, he is able to succour them that are tempted. *Heb.* ii. 18. There is one God,

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and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time. 1 *Tim.* ii. 5, 6. Jesus our Lord . . . who was delivered for our offences, and was raised again for our justification. *Rom.* iv. 24, 25. Through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. 1 *Pet.* i. 2. Justified freely by his grace through the redemption that is in Christ Jesus. *Rom.* iii. 24. Christ is all, and in all. *Col.* iii. 11. All the promises of God in him are yea, and in him Amen, unto the glory of God by us. 2 *Cor.* i. 20. The prophet Jeremiah said, Amen: the Lord do so. *Jer.* xxviii. 6.

CONCERNING THE SACRAMENTS.

Q. How many Sacraments hath Christ ordained in his Church?

A. Two only, as generally necessary to salvation, that is to say, Baptism, and the Supper of the Lord.

Q. What meanest thou by this word *Sacrament?*

A. I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Q. How many parts

And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. *Gen.* xvii. 11. Ye shall observe this thing for an ordinance to thee and to thy sons for ever. . . . And it shall come to pass, when your children shall say unto you, What mean ye by this service? that ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. *Exod.* xii. 24. 26, 27. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. 1 *Pet.* i. 2. And Jesus came, and spake

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are there in a Sacrament?

A. Two; the outward visible sign, and the inward spiritual grace.

unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them. *Matt.* xxviii. 18, 19. Jesus came and his disciples into the land of Judea; and there he tarried with them and baptized. *John* iii. 22. He that believeth and is baptized shall be saved. *Mark* xvi. 16. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. *John* iii. 5. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you; this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. *Luke* xxii. 19, 20. Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life: and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. *John* vi. 53—56. Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? *Acts* x. 47. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. *Titus* iii. 5. Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? *Rom.* vi. 3. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 1 *Cor.* x. 16. Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. *Col.* ii. 12.

Q. What is the outward visible sign or form in Baptism?

A. Water; wherein

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. *Matt.* xxviii. 19. And Jesus, when

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the person is baptized in the Name of the Father, and of the Son, and of the Holy Ghost.

he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. *Matt.* iii. 16. Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? *Acts* x. 47. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? . . . And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him. *Acts* viii. 36. 38.

Q. What is the inward and spiritual grace?

A. A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. . . . For he that is dead is freed from sin. . . . Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. *Rom.* vi. 3, 4. 7. 11. Except a man be born again, he cannot see the kingdom of God. . . . except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. *John* iii. 3. 5. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. *John* i. 13. Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness. 1 *Pet.* ii. 24. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. *Titus* iii. 5. Being then made free from sin, ye became the servants of righteousness . . . for as ye have yielded your

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members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. *Rom.* vi. 18, 19. And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. *Eph.* ii. 1, 2, 3. Behold, I was shapen in iniquity; and in sin did my mother conceive me. *Ps.* li. 5. As it is written, There is none righteous, no, not one. *Rom.* iii. 10. By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. *Rom.* v. 12. He that believeth and is baptized shall be saved. *Mark* xvi. 16. By one Spirit are we all baptized into one body. 1 *Cor.* xii. 13. Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. *Gal.* iii. 26, 27. They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. *Rom.* ix. 8. And of his fulness have all we received, and grace for grace. *John* i. 16. For sin shall not have dominion over you: for ye are not under the law, but under grace. *Rom.* vi. 14.

Q. What is required of persons to be baptized?

A. Repentance, whereby they forsake sin; and faith, whereby they stedfastly believe the promises of God made to them in that sacrament.

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. *Acts* ii. 38. Repent ye therefore, and be converted, that your sins may be blotted out. *Acts* iii. 19. But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they

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should repent and turn to God, and do works meet for repentance. *Acts* xxvi. 20. Godly sorrow worketh repentance to salvation not to be repented of. 2 *Cor.* vii. 10. He that believeth and is baptized shall be saved. *Mark* xvi. 16. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. . . . And the eunuch said, See, here is water; what doth hinder me to be baptized? and Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. *Acts* viii. 12. 36, 37. Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; for he is faithful that promised. *Heb.* x. 22, 23. The promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call. *Acts* ii. 39.

Q. Why then are infants baptized, when by reason of their tender age they cannot perform them?

A. Because they promise them both by their sureties; which promise, when they come to age, themselves are bound to perform.

Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. *Matt.* xix. 14. Ye stand this day all of you before the Lord your God; your captains of your tribes, your elders, and your officers, with all the men of Israel, your little ones, your wives, and thy stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water: that thou shouldest enter into covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day; that he may establish thee to-day for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob. Neither with you only do I make this covenant and this oath; but with him that standeth here with us this

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day before the Lord our God, and also with him that is not here with us this day. *Deut.* xxix. 10—15. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. *Gen.* xvii. 12, 13. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. *Col.* ii. 11, 12. I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. *Gen.* xvii. 7. Wherefore hath the Lord done thus unto this land? what meaneth the heat of this great anger? Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers, which he made with them. *Deut.* xxix. 24, 25.

Q. Why was the Sacrament of the Lord's Supper ordained?

A. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Q. What is the outward part or sign of the Lord's Supper?

A. Bread and Wine, which the Lord hath

And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you; this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. *Luke* xxii. 19, 20. I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After

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commanded to be received.

the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. 1 *Cor.* xi. 23—26. Christ our Passover is sacrificed for us. 1 *Cor.* v. 7. Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. *Heb.* ix. 26. This is my blood of the new testament, which is shed for many for the remission of sins. *Matt.* xxvi. 28. Behold the Lamb of God, which taketh away the sin of the world. *John* i. 29. Now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. *Eph.* ii. 13. Having made peace through the blood of his cross. *Col.* i. 20. We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. *Rom.* v. 11. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. *Col.* iii. 4.—*See also John* xv. 13.—*Eph.* v. 2.

Q. What is the inward part, or thing signified?

A. The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. *Matt.* xxvi. 26, 27, 28. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 1 *Cor.* x. 16. Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. . . . He that believeth on me hath everlasting life *John* vi. 53. 47.

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Q. What are the benefits whereof we are partakers thereby?

A. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

Wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart. *Ps.* civ. 15. Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst. . . . I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. . . . For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. *John* vi. 35. 51. 55, 56.

Q. What is required of them who come to the Lord's Supper?

A. To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

Let a man examine himself, and so let him eat of that bread and drink of that cup. 1 *Cor.* xi. 28. Examine yourselves whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? 2 *Cor.* xiii. 5. Examine me, O Lord, and prove me; try my reins and my heart. *Ps.* xxvi. 2. Search me, O God, and know my heart; try me and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting. *Ps.* cxxxix. 23, 24. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of

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yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! 2 *Cor.* vii. 11. Let us search and try our ways, and turn again to the Lord. *Lam.* iii. 40. For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world. *Titus* ii. 11, 12. He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? *Mic.* vi. 8. And having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. *Heb.* x. 21, 22. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? *Rom.* viii. 32. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. 1 *Cor.* xi. 26. Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins. *Col.* i. 12, 13, 14. If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. *Matt.* v. 23, 24. Beloved, if God so loved us, we ought also to love one another. 1 *John* iv. 11. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. *Eph.* iv. 31, 32. Purge out, therefore, the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. 1 *Cor.* v. 7, 8. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly,

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seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. . . . And now abideth faith, hope, charity, these three: but the greatest of these is charity. 1 *Cor.* xiii. 4 *to* 8. 13. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. . . . The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen. 2 *Cor.* xiii. 11. 14.

THE END.

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TO THE READER.

THESE short expository notes were not intended to forestall the use of the larger and more learned expositions, which are already extant, upon the Church Catechism; much less to prevent the seasonable enlargements of the industrious Catechist upon the same: but are rather designed for a preparative and manuduction to the promoting of both.

The first thing here aimed at, was brevity: and therefore, as the positions are not many, so the Scripture proofs for the justification of the chiefest passages in them are designedly single. And yet, because the cited Scriptures, and perhaps also the positions themselves, may seem too numerous for young beginners; it may be convenient to make choice of some of the more easy and important notes, with some of their most necessary proofs, for the first essay; and afterwards to have recourse to the remainder, as further occasion and abilities shall invite.

The next thing endeavoured, was plainness: and for that reason, all citations of human authors, and other curiosities of learning, are wholly forborne. And to make the exposition yet more plain, the teacher is to be entreated, in his illustrating the points to be proved, to give some familiar discovery of their conformity to the words or scope of the marginal texts, distinctly pointed to for that purpose.

The last thing projected, was the delineation of such a compass of Catechistical doctrines, as might sufficiently evidence this short CATECHISM to be improveable to a more diffusive use in the Church, than only to capacitate youth for the rite of Confirmation; as was, it seems, at the first intended.

In a word, it was desired that some small Manual of Catechistical Observations might be found in the hands of young Christians; which being by the direction of the instructor, and care of parents and governors, competently learned in small portions, might enable those youths to return understanding answers to all such questions as should naturally arise from the observations propounded.

And if, after this, the Catechist shall please to frame the residue of his discourse upon these subjects to the capacity and expectation of the rest of his auditory; these performances together may, by God's blessing, become a hopeful means both to deliver some aged hearers from their inveterate ignorance, and this most necessary service of Catechization also from the contempt of being reputed work only for children.

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Brethren, be not children in understanding: howbeit, in malice be ye children, but in understanding be men. 1 *Cor.* xiv. 20.

Train up [*or, Catechize*] a child in the way he should go: and when he is old, he will not depart from it. *Prov.* xxii. 6.

From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 2 *Tim.* iii. 15.

Come, ye children, hearken unto me; I will teach you the fear of the Lord. *Psal.* xxxiv. 11.

When the chief priests and scribes saw the wonderful things that he did, and the children crying in the Temple, and saying, Hosanna to the Son of David, they were sore displeased; and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? *Matt.* xxi. 15, 16.

¶ *A Sermon preached before King James, upon* Eph. iv. 13, *by James Usher, late Archbishop of Armagh.*

"Great Scholars possibly may think, that it stands not "so well with their credit, to stoop thus low, and to spend "so much of their time in teaching these rudiments and "first principles of the Doctrine of Christ. But they "should consider, that the laying the foundation skil-"fully, as it is the matter of greatest importance in the "whole building, so it is the very master-piece of the "wisest builder. According to the grace of God which "is given unto me, as a wise master-builder, I have laid "the foundation; saith the great Apostle, 1 Cor. iii. 10. "And let the learnedest of us all try it whenever we "please, we shall find, that to lay the ground-work "rightly (that is, to apply ourselves unto the capacity "of the common auditory, and to make an ignorant man "understand these mysteries in some good measure) will

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"put us to the trial of our skill, and trouble us a great "deal more, than if we were to discuss a controversy, or "handle a subtle point of learning in the Schools."

¶ *The Peace-maker, (Sect. 23,) by Joseph Hall, late Bishop of Norwich.*

"It was the observation of that wise and learned "King James of blessed memory,—that the reason, why "so many of ours were perverted to Popish superstition, "was, for that the people were not well grounded by "due Catechizing in the Principles of Christian Reli- "gion;—and that there is no employment in the world, "wherein God's Ministers can so profitably employ "themselves, as in this of plain and familiar Catechizing. "What is a building without a foundation? If this "ground-work, therefore, be not surely laid, all their "Divine discourses (for such their Sermons are) lie upon "the loose sand, and are easily washed away by the in- "sinuative suggestions of false teachers. As for matter "of belief, where the foundation is surely laid of the "Doctrines of Faith, contained in the Apostolic, Nicene, "Athanasian Creeds; and of the Doctrine of the Sacra- "ments, briefly comprised in our publicly allowed Cate- "chism; I see no reason but to think our people so suffi- "ciently defenced against the danger of error, that no "heretical machinations could be able to batter or un- "dermine them. And surely, if ever there were or "can be a time, wherein this duty of Catechizing were "fit to be enforced, it is this upon which we are fallen, "when the souls of Christian people are so hard laid "at, not only by Popery, Anabaptism, Antinomianism, "Pelagianism; but by the confounding and hellish here- "sies of Socinianism, Antitrinitarianism, Nearinism, pro- "digious mischiefs; tending not only to the disturbance "of our peace, but to the utter destruction of Chris- "tianity."

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A CATECHISM,

THAT IS TO SAY,

AN INSTRUCTION TO BE LEARNED OF EVERY PERSON, BEFORE HE BE BROUGHT TO BE CONFIRMED BY THE BISHOP.

Question. WHAT is your name?

Answer. N. or M.

Quest. Who gave you this name?

Answ. My Godfathers and Godmothers in my Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

Quest. What did your Godfathers and Godmothers then for you?

Answ. They did promise and vow three things in my name. First, that I should renounce the Devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. And thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

Quest. Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?

Answ. Yes verily; and by God's help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

Catechist. Rehearse the Articles of thy Belief.

Answer. I believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day he rose again from the dead. He ascended into heaven, and

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sitteth at the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholic Church; The Communion of saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting. Amen.

Quest. What dost thou chiefly learn in these Articles of thy Belief?

Answ. First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect people of God.

Quest. You said, that your Godfathers and Godmothers did promise for you, that you should keep God's commandments. Tell me how many there be?

Answ. Ten.

Quest. Which be they?

Answ. The same which God spake in the twentieth chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other gods but me.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

III. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord th

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God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Quest. What dost thou chiefly learn by these Commandments?

Answ. I learn two things: my duty towards God, and my duty towards my Neighbour.

Quest. What is thy duty towards God?

Answ. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word, and to serve him truly all the days of my life.

Quest. What is thy duty towards thy Neighbour?

Answ. My duty towards my Neighbour, is to love him as myself, and to do to all men, as I would they should do unto me: to love, honour, and succour my father and mother: to honour and obey the Queen, and all that are put in authority under her: to submit myself to all my governors, teachers, spiritual pastors and masters: to order myself lowly and reverently to all my betters: to hurt nobody by word nor deed: to be true and just in all my dealing: [illegible] no malice nor hatred in my

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heart; to keep my hands from picking and stealing, and my tongue from evil speaking, lying, and slandering: to keep my body in temperance, soberness, and chastity: not to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

Catechist. My good child, know this, that thou art not able to do these things of thyself, nor to walk in the Commandments of God, and to serve him, without his special grace; which thou must learn at all times to call for by diligent prayer. Let me hear therefore, if thou canst say the Lord's Prayer.

Answ. Our Father, which art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Quest. What desirest thou of God in this prayer?

Answ. I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people; that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God, that he will send us all things that be needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers ghostly and bodily; and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen, So be it.

Quest. How many sacraments hath Christ ordained in his Church?

Answ. Two only, as generally necessary to salvation: that is to say, Baptism, and the Supper of the Lord.

Quest. What meanest thou by this word *Sacrament?*

Answ. I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by

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Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Quest. How many parts are there in a Sacrament?

Answ. Two; the outward visible sign, and the inward spiritual grace.

Quest. What is the outward visible sign or form in Baptism?

Answ. Water; wherein the person is baptized in the name of the Father, and of the Son, and of the Holy Ghost.

Quest. What is the inward and spiritual grace?

Answ. A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Quest. What is required of persons to be baptized?

Answ. Repentance, whereby they forsake sin; and Faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.

Quest. Why then are infants baptized, when by reason of their tender age they cannot perform them?

Answ. Because they promise them both by their sureties; which promise, when they come to age, themselves are bound to perform.

Quest. Why was the Sacrament of the Lord's Supper ordained?

Answ. For the continual remembrance of the Sacrifice of the death of Christ, and of the benefits which we receive thereby.

Quest. What is the outward part or sign of the Lord's Supper?

Answ. Bread and wine, which the Lord hath commanded to be received.

Quest. What is the inward part, or thing signified?

Answ. The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

Quest. What are the benefits whereof we are partakers thereby?

Answ. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the bread and wine.

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Quest. What is required of them who come to the Lord's Supper?

Answ. To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

¶ *The Curate of every Parish shall diligently upon Sundays and Holy-days, after the second Lesson at Evening Prayer, openly in the Church instruct and examine so many Children of his Parish sent unto him, as he shall think convenient, in some part of this Catechism.*

¶ *And all Fathers, Mothers, Masters, and Dames, shall cause their Children, Servants, and Apprentices, (which have not learned their Catechism,) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.*

¶ *So soon as Children are come to a competent age, and can say, in their Mother Tongue, the Creed, the Lord's Prayer, and the Ten Commandments; and also can answer to the other Questions of this short Catechism; they shall be brought to the Bishop. And every one shall have a Godfather, or a Godmother, as a Witness of their Confirmation.*

¶ *And whensoever the Bishop shall give knowledge for Children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring, or send in writing, with his hand subscribed thereunto, the names of all such persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed.*

Canons selected by Egbert, Archbishop of York, about the Year of Christ 750.

Can. VI. Ut unusquisque Sacerdos, &c. "That every "Priest should diligently insinuate into the people com- "mitted to his charge, the Lord's Prayer and Creed; "and inform their understanding in the study and prac- "tice of all points of the Christian Religion." *Compare this with the eleventh Canon of the Council of Cloveshoe under Cuthbert, Archbishop of Cant. in the year* 747.

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¶ *Injunctions by Queen Elizabeth in the Year* 1559.

§ 44. *Item*, "Every Parson, Vicar, and Curate, shall "upon every Holy-day, and every second Sunday in "the year, hear and instruct all the Youth of the Parish, "for half an hour at the least, before Evening Prayer, "in the Ten Commandments, the Articles of the Belief, "and in the Lord's Prayer, and diligently examine them, "and teach the Catechism set forth in the Book of Pub-"lic Prayer."

¶ *Constitutions and Canons Ecclesiastical agreed upon in the Year* 1603.

"*LIX.* Every Parson, Vicar, or Curate, upon every "Sunday and Holy-day before Evening Prayer, shall, for "half an hour or more, examine and instruct the Youth "and ignorant persons of his Parish, in the Ten Com-"mandments, the Articles of the Belief, and in the Lord's "Prayer: and shall diligently hear, instruct, and teach "them the Catechism set forth in the Book of Common "Prayer. And all Fathers, Mothers, Masters, and "Mistresses, shall cause their Children, Servants, and "Apprentices, which have not learned the Catechism, "to come to the Church at the time appointed, obe-"diently to hear, and to be ordered by the Minister, "until they have learned the same," &c.

¶ *King James's Letter of Directions to the Lord Archbishop of Cant. in the Year* 1622.

"That those Preachers be most encouraged and ap-"proved of, who spend their Afternoon's Exercise in the "examination of Children in their Catechisms, and in the "expounding of the several points and heads of the "Catechism, which is the most ancient and laudable "custom of teaching in the Church of England."

The now-mentioned Archbishop of Cant. his Letter thereupon written to the Archbishop of York.

"So far are these directions from abating, that his "Majesty doth expect at our hands, that it should in-"crease the Number of Sermons, by renewing upon

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" every Sunday in the Afternoon, in all Parish-Churches " throughout the Kingdom, that primitive and most pro- " fitable exposition of the Catechism, wherewith the " people, yea, very children, may be timely seasoned " and instructed in all the heads of Christian Religion: " the which kind of teaching (to our amendment be it " spoken) is more diligently observed in all the Re- " formed Churches of EUROPE, than of late it hath been " here in ENGLAND. I find his Majesty much moved " with this neglect, and resolved (if we that are his " Bishops do not see a reformation hereof, which I " trust we shall) to recommend it to the care of the " Civil Magistrate."

¶ *In a Sermon preached before King James in the Year* 1624, *by James Usher, late Lord Archbishop of Armagh.*

" Your Majesty can never be sufficiently commended, " in taking order, that the chief heads of the Catechism " should in the ordinary Ministry be diligently pro- " pounded and explained unto the people throughout " the land. Which I wish were as duly executed every " where, as was piously by you intended.—The neglect- " ing of this is the frustrating of the whole work of the " Ministry. For let us preach never so many sermons " unto the people, our labour is but lost, so long as the " foundation is unlaid, and the first principles untaught, " upon which all other doctrine must be builded."

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THE

CATECHISM,

SET FORTH IN

THE BOOK OF COMMON PRAYER,

BRIEFLY EXPLAINED.

SECTION I.

N. or *M.*] THE Christian name, which was given in Baptism, calleth to mind the Christian [a] faith, in which the then named person was baptized. And he also bearing the name of Christ, is called a [b] Christian, and so is distinguished from men of other religions; as Jews, Turks, and Heathens.

[a] Acts 19. 4, 5.

[b] 1 Pet. 4. 16.

My Godfathers and Godmothers in my Baptism.] Names have been usually given to infants, when they were received into the Church by [c] circumcision, to which [d] Baptism is a correspondent Sacrament. And these names have been sometimes given by [e] parents, and sometimes by [f] others, with the [g] parents' approbation.

[c] Luke 2. 21.
[d] Col. 2. 11, 12.
[e] Gen. 21. 3.
[f] Ruth 4. 17.
[g] Luke 1. 59, 60. 62, 63.

Wherein I was made, &c.] Three privileges are conferred upon the baptized Christian, or believer.

1. He who was naturally [h] estranged from Christ, is now made a member of Him; that is, a [i] member of that mystical [k] body of the Church, whereof Christ is the Head.

[h] Eph. 2. 12.
[i] Eph. 5. 30.
[k] Eph. 1. 22, 23.

2. Being a member of Christ; he who was naturally a [l] child of wrath, is now made a [m] son of God by [n] adoption, through Christ the Son of God by nature.

[l] Eph. 2. 3.
[m] 1 John 3. 1.
[n] Gal. 4. 5.

3. Being a son of God; he who was naturally a child of perdition, is now made an [o] heir of God, and joint heir with Christ to a [p] kingdom of glory.

[o] Rom. 8. 16—18.
[p] Luke 12. 32.

They did promise and vow, &c.] By con-

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tinuing the ancient use [q] of witnesses at the naming of children, in that of sureties in Baptism, religious care is taken for the pious education of the baptized children; especially, in case of the [r] death, or negligence of parents. However, parents are expressly commanded to be [s] diligent in teaching their own children God's holy word, and [t] bringing them up in the nurture and admonition of the Lord.

[q] Isa. 8.2,3.
[r] Esth. 2. 7.
[s] Deut. 6. 6, 7.
[t] Eph. 6. 4.

Three things in my name.] As in Baptism, three privileges are assured to the person baptized, or believer: so, in his name are [u] avouched three things to be performed.

SECTION II.

[u] Deut. 26. 17, 18.

First, that I should renounce the devil, &c.] The first thing promised in the behalf of the Baptized person, is the renouncing of his three spiritual enemies; the devil, the world, and the flesh.

The first spiritual enemy is the devil, who is an evil spirit, or [w] lost angel; and is to be renounced, because

[w] 2 Pet. 2. 4.

1. He tempteth to sin; and so is called the [x] Tempter;

[x] Matt. 4. 3.

2. He accuseth for sin; and so is called the devil, and the [y] accuser;

[y] Rev. 12. 10.

3. He hindereth from doing good; and so is called [z] Satan, or a resister.

[z] Zech. 3. 1.

The works of the devil are, in general, all [a] sins committed by his instigation; and, more particularly, those which are committed after [b] his example: as, murder, lying, and the like.

[a] 1 John 3. 8.
[b] John 8. 44.

The pomps and vanity of this wicked world.] The second spiritual enemy to be renounced, is [c] this present evil world, with the vanities of it.

SECTION III.

[c] Gal. 1. 4.

By world is not here meant the natural world, or frame of visible [d] creatures, which are [e] good; nor only the rational world of mankind, which is not wholly evil. But by world are here understood those [f] men of the world, who are enemies to godliness; and those other [g] crea-

[d] Acts 17. 24.
[e] 1 Tim. 4. 4.
[f] John 15. 19.
[g] 1 John 2. 15.

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h John 14. 30. tures in the world, which the devil, h the prince
i Matt. 4. 8, 9. of it, useth as i baits and snares to seduce men to sin.

k 1 John 2. 16. The pomps and vanity of this world are k distinguished into

l 2 Tim. 3. 4, 5. 1. The lust of the flesh, which is l pleasure;
m Eccl. 5. 11. 2. The lust of the eyes, which is m riches;
n Dan. 4. 37. 3. The pride of life, which is n honour.

o James 4. 4. And these become injurious to piety, when they are o affected inordinately, immoderately, or unseasonably.

And all the sinful lusts of the flesh.] The third spiritual enemy to be renounced, is the
p Gal. 5. 24. p flesh with the lusts of it.

By flesh are not here meant the several sorts
q 1 Cor. 15. 39. of living q creatures, which are made of flesh;
r Isa. 58. 7. neither r human nature, nor the s frail body of
s 1 Cor. 15. 50. man, which are sometimes called flesh.

But flesh is the t unmortified corruption of
t Rom. 7. 25.
u Rom. 8. 7, 8. the soul, which is u enmity against God: because
w Gal. 5. 17. 1. It w hindereth us from doing good, and
x Rom. 7. 23. 2. It x inclineth us to do evil.

The sinful lusts of the flesh are the manifold
y Gal. 5. 19—21. y inordinate affections, and z evil concupiscences
z Jam. 1. 14. of the mind, by which the temptations of the
a 1 Tim. 6. 9. devil are entertained, and the a good things of the world are abused to sin.

SECTION IV. *Secondly, that I should believe*, &c.] The second thing promised in behalf of the baptized
b Acts 8. 36, 37. person, is b faith, or a belief of the doctrines of Christianity.

By believing is not here understood only his-
c Jam. 2. 19. torical faith, such as the c devil and wicked men may have:

d 1 Cor. 13. 2. Nor only the d faith of miracles, such as
e Matt. 7. 22, 23. Judas the traitor, and other e wicked professors of Religion may have had:

f Luke 8. 13.
g Acts 8. 13. 21. Nor only f temporary faith, such as g hypocrites may have.

h 2 Cor. 4. 13. But this faith is a gracious work of the h Holy

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Spirit, whereby the [l]heart of man is enabled to [k]assent unto, and rely upon the [l]word of God's truth, and Gospel of man's salvation.

[l]Rom.10.10
[k]John 3.33.
[l]Eph. 1.13.

The doctrinal object of a Christian's faith is, in general, the [m]whole Holy Scripture; and more particularly, [n]all the articles of the [o]Christian Religion.

[m] Acts 24. 14.
[n] Luke 24. 25, 26.
[o]John 20.31

This faith is necessary to all men, as being a [p]duty commanded of God, and a means [q]without which a man cannot be saved.

[p]1Joh.3.23.
[q] Mark 16. 16.

Thirdly, that I should keep God's holy will, &c.] The third thing promised in behalf of the baptized person, is [r]obedience to the [s]whole will of God, [t]revealed in His laws.

SECTION V.
[r]Luke 3.12.
[s] Jer. 7. 23.
[t] Ps. 40. 8.

This obedience is universal,

1. In respect of the object; because the obedient man, in his desire, keepeth [u]all God's commandments.

[u] Psal. 119. 128.

2. In respect of the subject; because he keepeth them with [w]all his heart.

[w] Deut. 26. 16.

3. In respect of duration; because he walketh in them [x]all the days of his life.

[x] Luke 1. 74, 75.

Man is not saved by the tenor of the covenant of [y]works, the condition whereof is [z]perfect obedience; but by the covenant of grace, the [a]condition whereof is true faith. Yet is this obedience, in doing good works, necessarily required: because by it

[y] Gal. 2. 16.
[z]Rom.10.5.
[a]Rom.10.9.

1. [b]God is glorified; 2. [c]Our neighbour is gained and edified; 3. [d]Our own faith is justified.

[b]Matt.5.16.
[c] 1 Pet. 3. 1, 2.
[d]Jam. 2.18.

Dost thou not think that thou art bound to believe, and to do, &c.] Believing and doing, or [e]faith and good works, make up the whole doctrine and practice of Christianity. And these are not to be separated: because [f]faith without works is dead; and works [g]without faith cannot please God.

[e] 2 Tim. 1. 13.
[f] James 2. 17, 18.
[g]Heb. 11.6.

SECTION VI.

By God's help so I will. And I heartily thank, &c.] Beside our [h]firm resolutions of obedience

[h] Psal. 119. 106, 107

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unto God, it is chiefly required that we seek to Him for help, that we may obey Him. The means whereby God is to be sought to for help are [i] thankfulness for spiritual mercies already received, and [k] prayer for a continual supply of grace for the time to come.

[i] Col. 1. 3.
[k] Col. 1. 9.

That He hath called me to this state of salvation, &c.] God's calling is either [l] common, or special and effectual. Common calling is that whereby a [m] nation, city, or family, are called to the knowledge of the means of Salvation. Special, or effectual calling, is that whereby God [n] calleth His [o] elect, out of their natural state of sin, unto [p] holiness and salvation, through Christ Jesus; and that, ordinarily, by means of the Gospel preached.

[l] Matt. 22. 14.
[m] Psal 147. 19, 20.
[n] Rom. 8. 30.
[o] 1 Pet. 2. 9.
[p] 2 Thess. 2. 13. 14.

And I pray unto God to give me his grace, &c.] To the performance of every good action, God, by His preventing grace, giveth the [q] will; by His assisting grace, He giveth the [r] power; and by His consummating grace, He giveth the [s] act, or accomplishment.

[q] 2 Cor. 3. 5.
[r] Phil. 2. 13.
[s] Phil. 1. 6.

THE CREED.

Rehearse the Articles of thy Belief.] The doctrine of a Christian's faith was anciently delivered in a [t] form of words: and so was openly [u] confessed, before admission to Baptism.

[t] 2 Tim. 1. 13.
[u] Acts 8. 36, 37.

ARTICLE I.

SECTION VII.

I believe in God,] This first article is the [w] foundation of those that follow.

God is an [x] eternal [y] Spirit, whose [z] Being is of Himself: that is, who is not from any other.

And therefore there is but [a] one only true God, from whom [b] all things have their being.

[w] John 14. 1.
[x] Psal. 90. 2.
[y] John 4. 24.
[z] Exod. 3. 14.
[a] Isa. 44. 6.
[b] Acts 17. 24, 25.

The Father Almighty,] He is the [c] Father of Christ from eternity; and is called Christ's [d] own Father, as Christ is called God's [e] own Son. And for Christ's sake, God is also [f] our heavenly Father, and can do for us [g] whatsoever He will.

[c] 2 Cor. 11. 31.
[d] John 5. 18.
[e] Rom. 8. 32.
[f] John 20. 17.
[g] Matt. 19. 26.

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Maker of heaven and earth.] By heaven and earth is meant the [h] whole world, and all things therein; which God [i] created of nothing, by His word, [k] in six days, [l] for His own glory. And He still [m] preserveth all things by the same [n] word of his power.

[h] Acts 17. 24.
[i] Heb. 11. 3.
[k] Ex. 20. 11.
[l] Col. 1. 16.
[m] Neh. 9. 6.
[n] Heb. 1. 3.

ARTICLE II.

SECTION VIII.

And in Jesus Christ,] In the second article we [o] profess our faith in Jesus Christ. [p] Jesus signifieth a Saviour; and was so called, because this Son of God is the [q] only Saviour of mankind. And Christ, or [r] Messiah, signifieth anointed; and was so called, because He was [s] anointed to three offices: namely, to the offices of a Prophet, of a Priest, and of a King; which three, under the law, were in special manner anointed.

[o] Acts 8. 37.
[p] Matt. 1. 21.
[q] Acts 4. 12.
[r] John 1. 41.
[s] Acts 10. 38.

Christ, as a Prophet, [t] instructeth His Church, outwardly by His word, and [u] inwardly by His Spirit.

[t] Luke 4. 18.
[u] John 14. 62.

As a Priest, He [w] reconcileth His Church by His Satisfaction once made on the Cross, and by His [x] continual Intercession still made at the right hand of His Father in heaven.

[w] 1 Tim. 2. 5, 6.
[x] Heb. 7. 25—27.

As a King, He [y] governeth and [z] protecteth His Church.

[y] Eph. 1. 22.
[z] Eph. 5. 23. Heb. 1. 8. Rev. 17. 14. 1 Tim. 6. 15.

His only Son,] In Christ are [a] two natures: namely, Divine nature, or the nature of God; and human nature, or the nature of man. In respect of His Divine nature, He is called the [b] only begotten Son of God: In respect of His human nature, He is called the [c] Son of man.

[a] John 1. 1. 14.
[b] John 1. 1. 18
[c] Matt. 16. 13.

Our Lord.] This title *Lord,* which is [d] diversely given to men, is here the peculiar attribute of Christ, the [e] Sovereign Lord of lords: to whom belongeth [f] absolute dominion over all, and [g] obedience from all.

[d] 1 Cor. 8, 5, 6.
[e] Rev. 19. 16.
[f] Acts 10. 36.
[g] Phil. 2. 10, 11.

ARTICLE III.

SECTION IX.

Was conceived by the Holy Ghost,] In this third article we confess, that when Christ was [h] made of the seed of David according to the

[h] Rom. 1. 3.

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[i] Heb. 2. 17. [k] Heb. 7. 26. [e] Luke 1. 35. Matt. 1. 18, &c.

flesh, He was [i] made in all things like unto us, but [k] without sin. For He, being conceived only by the [l] operation of the Holy Ghost, was most holy in His human soul and body.

[m] 1 Cor. 15. 21, 22. [n] Gal. 4. 4. Heb. 2. 16, 17. [o] Matt. 1. 23. [p] Matt. 1. 1.

Born of the Virgin Mary,] That Christ might be more nearly related to us, and capable to redeem us, by paying our debt in the [m] same human nature in which it was contracted; it was necessary that He should be the [n] seed of the woman. And that He might appear to be the promised Messias, it was necessary He should be [o] born of a virgin of the [p] lineage of David.

SECTION X.

ARTICLE IV.

[q] Acts 3. 18. [r] 1 Pet. 4. 1. [s] Matt. 27. 46 [t] John 19. 1—3. [u] Matt. 27. 2. [w] Luke 13. 1. [x] Mark 15. 15. [y] Luke 23. 23, 24.

Suffered under Pontius Pilate,] In this fourth article we confess that, according to the [q] Prophecies of Scripture, [r] Christ suffered in His human nature, both in [s] soul and [t] body; His Divine nature being incapable of suffering. For He was delivered to [u] Pontius Pilate, then Roman governor in Judea, who being a man addicted to [w] cruelty and [x] sinful compliance, [y] condemned Christ to be crucified.

[z] Gen. 22. 6. [a] John 19. 17. [b] John 3. 14. [c] Psal. 22. 16.

Was crucified,] As [z] Isaac bare the wood which was prepared to burn him; so Christ [a] bare His own cross. And as [b] Moses lifted up the serpent on the pole in the wilderness; so was Christ lifted up on the cross, to which [c] His hands and feet were nailed.

[d] Heb. 12. 2. [e] 1 Pet. 2. 24. [f] Gal. 3. 13. [g] Lev. 4. 29. [h] Heb. 9. 28. [i] Mark 10. 33, 34. [k] John 10. 17, 18. [l] Acts 20. 28.

And by this [d] painful, shameful, and accursed death upon the Cross, did Christ [e] expiate our sin, and redeem us from the [f] curse of the law. *Dead,*] As [g] sin-offerings under the law were put to death; so [h] Christ, by suffering death, became a Sacrifice for sin. And though [i] His enemies put Him to death, yet He [k] voluntarily laid down His life. And the blood which He shed was of infinite value, because the [l] blood of that Person, who was God as well as man.

[m] John 19. 40. [n] Matt. 27. 59, 60.

And buried,] Christ was buried [m] after the manner of the Jewish nation; namely, [n] bound

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in grave-clothes with spices; and laid in the grave, with a great stone rolled to the mouth of the sepulchre. By which it was evident, that He was certainly dead, and also that He did afterwards as [o] certainly rise again from the dead.

Descended into hell,] After Christ was dead and buried, His [p] soul and body continued for a time in a separate condition [q] under the dominion of death: which condition is sometimes signified by the [r] grave or [s] hell.

¶ After the three degrees of Christ's humiliation; namely, birth, death, and burial under the dominion of death; follow the three degrees of His exaltation; namely, resurrection, ascension, and glorification in Heaven.

ARTICLE V.

The third day He rose again from the dead,] In this fifth article we confess, that the [t] body of Christ saw no corruption, as did the bodies of the patriarchs; because it was [u] impossible that He should be holden under the power of death. Therefore as [w] Isaac was in a figure raised from the dead; so Christ did really [x] rise again. For the same body and soul of our Saviour, which were separated by death, were in His [y] resurrection reunited; and that by His [z] own Divine power.

He rose again the [a] third day, which was the [b] first day of the week; and which, in memory of His resurrection, is called the [c] Lord's day.

ARTICLE VI.

He ascended into Heaven,] In this sixth article we confess, that, as the [d] high priest under the law entered once every year into the Holy of Holies; so [e] Christ, an High Priest of good things to come, once [f] ascended [g] locally and [h] visibly into the [i] heaven of heavens, that He might [k] prepare a place for us, and receive us into it.

And sitteth on the right hand of God the

[o] Acts 13. 29—31.
[p] Acts 2. 31.
[q] Rom. 6. 9.
[r] Ps. 89. 48.
[s] 1 Cor. 15. 55.

SECTION XI.

[t] Acts 13. 36, 37.
[u] Acts 2. 24.
[w] Heb. 11. 17—19.
[x] Luke 24. 34. 39.
[y] John 2. 19. 21, 22.
[z] John 10. 17, 18.
[a] Luke 24. 46.
[b] Luke 24. 1—3.
[c] Rev. 1. 10.

SECTION XII.

[d] Heb. 9. 7.
[e] Ver. 11, 12.
[f] Ver. 24.
[g] Luke 24. 51.
[h] Acts 1. 9.
[i] Eph. 4. 10.
[k] John 14. 2, 3.

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Father Almighty,] After Christ's ascension into heaven, He [l] sat, or [m] stood, on the right hand of God. That is, as a King and Judge He took up His [n] abode in a state of [o] majesty and [p] power [q] above all creatures in heaven and in earth.

[l] Mark 16. 19.
[m] Acts 7. 56.
[n] 1 Pet. 3. 22.
[o] Heb. 8. 1.
[p] Matt. 26. 64.
[q] Eph. 1. 20, 21.

And because He sitteth on the right hand of the Father Almighty, He is perfectly able to [r] subdue all His enemies; as also to [s] intercede for, and eternally to [t] save, those that are His.

[r] Ps. 110. 1.
[s] Rom. 8. 34.
[t] Rev. 3. 21.

SECTION XIII.

ARTICLE VII.

From thence He shall come to judge the quick and the dead.] In this seventh article we confess, that Christ [u] shall come the second time [w] from heaven, with great glory, to [x] judge the world.

[u] Acts 1. 11.
[w] Matt. 24. 30.
[x] Acts 17. 31.

In this last judgment, [y] Christ Himself, as supreme Judge, shall pass the final sentence.

[y] John 5. 22, 27.

All shall be judged, as well the [z] quick that are [a] alive at the Lord's coming, as the dead that shall be raised up.

[z] 1 Pet. 4. 5.
[a] 1 Thess. 4. 15.

They shall be judged of [b] all things done in the body, whether good or evil; and that by the [c] books of God's omniscience, of life, of [d] man's conscience, and of the Holy Scriptures.

[b] 2 Cor. 5. 10.
[c] Rev. 20. 12.
[d] Rom. 2. 15, 16.

ARTICLE VIII.

SECTION XIV.

I believe in the Holy Ghost,] In this eighth article we confess to believe in the Holy Ghost, who, in respect of His Nature, is the third Person in the Divine Essence, and [e] true God. And as He proceedeth from the [f] Father and the [g] Son, so He is a [h] Person [i] distinct from both.

[e] Acts 5. 3, 4.
[f] John 14. 26.
[g] John 15. 26.
[h] Acts 13. 2.
[i] John 14. 16.

In respect of His office, He is called the [k] Holy Spirit, because He furnisheth our hearts with spiritual and saving graces, by His work of [l] sanctification.

[k] Rom. 5. 5.
[l] 2 Thess. 2. 13.

ARTICLE IX.

SECTION XV.

The holy Catholic Church, the Communion of Saints,] In this ninth article, by the Church of God is meant the [m] general assembly, or family, of [n] all true believers.

[m] Eph. 2. 19.
[n] Acts 2. 44, 47.

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God's Church is built upon the foundation of the [o] Apostles and Prophets, Jesus Christ Himself being the Chief Corner-stone. And the marks of it are the sincere [p] preaching of the word of God, and the due administration of the holy Sacraments, by Ministers lawfully [q] called.

It is distinguished into the [r] Church visible, which is here upon earth; and the [s] Church invisible, which is in Heaven.

The Communion of Saints is the first [t] Christian privilege. For, as the [u] mystical body, the Church, hath an union with Christ, who is the Head of it; and therefore it is holy: so in it there is a [w] communion of the members between themselves, which is called the Communion of Saints.

The Church is Catholic, or universal, as it is diffused throughout the whole world, comprehending all who profess the true Faith of Christ.

[o] Eph. 2. 20.
[p] Acts 2. 41, 42.
[q] Rom. 10. 15.
[r] Acts 8. 1.
[s] Heb. 12. 23.
[t] 1 John 1. 7.
[u] Eph. 5. 23. 25, 26.
[w] 1 Cor. 12. 26, 27.

Article X.

SECTION XVI.

The Forgiveness of sins;] In this tenth article, the second Christian privilege is the [x] forgiveness of sins, which is preached to all men in the name of Christ, and sealed in [y] Baptism.

[z] Sin is a transgression of the law of God; and can [a] be forgiven by God only.

Sin is distinguished into original sin, which is the [b] sinfulness of man's nature; and actual sin, which is [c] committed in thought, word, and deed. And both these sorts of sin [d] incur the punishment of death, but are [e] pardonable by the merits of Christ.

[x] Luke 4. 46, 47.
[y] Acts 2. 38.
[z] 1 John 3. 4.
[a] Mark 2. 7.
[b] Psal. 51. 5.
[c] Matt. 15. 19.
[d] Rom. 6. 23.
[e] Col. 2. 13.

Article XI.

SECTION XVII.

The Resurrection of the body,] In this eleventh article, the third Christian privilege is the [f] raising of our mortal bodies from the [g] corruption of the grave, unto immortal glory, after the example of the [h] resurrection of Christ.

The truth of this article is founded upon the [i] power and good pleasure of God, who both can

[f] Luke 14. 14.
[g] 1 Cor. 15. 54.
[h] 2 Cor. 4. 14.
[i] 1 Cor. 6. 14.

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and will raise from the dead the same body that died.

[k] Dan. 12. 2. [l] Acts 24. 15. It hath been believed by the [k] Fathers under the Old Testament, as well as it is by [l] Christians under the New, that there shall be a resurrection both of the just and unjust.

Article XII.

SECTION XVIII. [m] John 5. 24. *The Life everlasting.*] In this twelfth article, the fourth Christian privilege is the [m] enjoyment of everlasting life.

[n] Psal. 16. 11. [o] 1 Cor. 13. 12. [p] 1 Cor. 15. 44. [q] Phil. 3. 21. By life is here meant the fruition of all [n] true happiness in soul and body: when the faculties of the soul shall be [o] perfectly enlightened and sanctified; and the [p] body spiritualized and [q] exceedingly glorified.

[r] 2 Thess. 1. 8, 9. [s] Matt. 25. 41. [t] Rev. 14. 11. [u] Rev. 21. 8. To this life everlasting is opposed [r] everlasting death, which is the [s] portion of the wicked. And this death consisteth in the loss of God's presence, and [t] all other comforts; and in the enduring the sting of conscience, and [u] torments of hell-fire, for ever.

SECTION XIX. [w] Matt. 3. 16, 17. [x] Matt. 28. 19. *First, I learn to believe in God the Father,* &c.] In the Divine Essence, which is but one, there are three [w] distinct Persons; namely, [x] the Father, the Son, and the Holy Ghost, who are distinguished by their properties.

[y] Psal. 2. 7. [z] John 1. 14. [a] John 15. 26. It is the property of the Father to have [y] begotten the Son. It is the property of the Son to be [z] begotten of the Father. It is the property of the Holy Ghost to [a] proceed from the Father and the Son.

[b] Heb. 1. 2. [c] Psal. 104. 30. [d] 1 Tim. 2. 5, 6. The creation of the world is ascribed to the Father, who [b] made all things by the Son, and the [c] efficacy of the Holy Ghost.

The redemption of mankind is ascribed to the Son, as the [d] Person that became a Ransom for them.

[e] 1 Pet. 1. 2. The sanctification of God's elect people is ascribed to the Holy Ghost, as the Spirit of holiness, by whose [e] operation they are made holy.

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THE COMMANDMENTS.

Ten *Commandments.*] Though the commandments of God be exceedingly comprehensive, taking in all the duties of life, yet hath He, in great wisdom and compassion to us, contracted His laws into [f] ten precepts, and those ten precepts into two tables. SECTION XX. [f] Exod. 34. 28.

Of the commandments, some are propounded negatively, and forbid sins; and some are propounded affirmatively, and enjoin duties.

A negative commandment forbiddeth every sort and degree of the sin, and the [g] inducements to it; and enjoineth the [h] contrary duty. [g] 1 Thess. 5. 22. [h] Eph. 4. 28.

An affirmative commandment enjoineth every sort and degree of the duty, and the [i] means conducing to it; and forbiddeth the [k] contrary sin. [i] Rom. 14. 19. [k] Mark 7. 10.

A commandment which enjoineth the duty of one related, implieth the [l] mutual duty of the other who is related to him. [l] Eph. 6. 2. 4.

***The same which God spake,* &c.]** The Ten Commandments were [m] delivered both by a voice, and by writing: and accordingly, the declared will of God may be distinguished into the unwritten, and the written word of God. SECTION XXI. [m] Deut. 5. 22.

The Church had the unwritten word of God, declared in [n] divers manners, from the [o] beginning of the world, till the time of [p] Moses. And since the time of Moses, the Church hath had the written word, which is called the [q] Holy Scriptures. [n] Heb. 1. 1. [o] Luke 1. 70. [p] Neh. 9. 14. [q] Rom. 1. 2.

They are called Scriptures, because written; and Holy, because written by [r] holy men, who were inspired by the Holy Ghost. [r] 2 Pet. 1. 20, 21.

THE PREFACE.

***I am the Lord thy God, who brought thee,* &c.]** In this preface to the Ten Commandments is set forth the authority of God that commandeth, and the reason of man's [s] obedience to Him only. [s] Hos. 13. 4.

He that commandeth is the Creator and su-

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preme Lord of all men, and the [t] God of Israel His people: and therefore hath [u] authority to give them laws.

Man is obliged to obey his God, who hath made, [w] preserved, and also [x] redeemed him from the bondage of sin and death, as the Israelites were called upon to obey their God, [y] who had delivered them out of Egypt.

[t] Lev. 11. 45.
[u] Lev. 19. 37.
[w] Jam. 4. 12.
[x] Eph. 1. 7. Rom. 5. 18; & 8. 1, 2.
[y] Deut. 4. 20.

COMMANDMENT I.

SECTION XXII.

Thou shalt have none other gods but me.] In the moral law, which is the [z] rule of good works, this first Commandment, which concerns the acknowledgment of God, forbiddeth these sins:

[z] 1 John 3. 22.

1. The sin of atheists, who [a] acknowledge no God.

[a] Psal. 14. 1.

2. The sin of such [b] as serve false gods.

[b] Gal. 4. 8.

3. The sin of such as [c] serve not the true God only, and aright.

[c] 2 Kings 17. 33, 34.

The same Commandment enjoineth these duties:

1. That we acknowledge [d] but one God.

[d] Mark 12. 32.

2. That we have the [e] only true God for our God: which must appear by our

[e] 1 Cor. 8. 6.

1. [f] Loving
2. [g] Fearing
3. [h] Trusting in
4. [i] Obeying

} Him above all others.

[f] Mark 12. 30.
[g] Psal. 2. 11.
[h] Prov. 3. 5.
[i] Acts 5. 29.

COMMANDMENT II.

SECTION XXIII.

Thou shalt not make to thyself any, &c.] In this second Commandment, which concerns the worship of God, are forbidden these sins;

1. The appointing [k] any kind of image for religious worship.

[k] Lev. 26. 1.

2. The worshipping such an image, or [l] any other creature.

[l] Rev. 22. 8, 9.

3. The [m] neglect of the worship of the true God.

[m] Rom. 1. 25.

4. The [n] worshipping Him after a false manner:

[n] Matt. 15. 8, 9.

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Because the Lord is a [o]jealous God, and a [p]severe punisher of idolaters. [o] Isa. 42. 8. [p] Deut. 8. 19.

In the same Commandment are enjoined these duties:

1. That God [q]only be religiously worshipped. [q] Matt. 4. 10.

2. That He be worshipped both in [r]body and [s]spirit. [r] Psal. 95. 6. [s] John 4. 23.

And to such worshippers, who thus love and obey the Lord, He hath [t]promised His especial mercy. [t] John 9. 31.

Commandment III.

Thou shalt not take the Name, &c.] In this third Commandment, which concerns the Name of God, are forbidden these sins: SECTION XXIV.

1. [u]Irreverent thoughts of God. [u] Job 1. 5.

2. [w]Blasphemy, or dishonourable mention of His Name. [w] Rev. 13. 6.

3. [x]False swearing, in avouching an untruth. [x] Zech. 8. 17.

4. [y]Perjury, or breaking a lawful oath. [y] Matt. 5. 33.

5. [z]Causing the Name of God, and our holy profession, to be blasphemed by others: [z] Rom. 2. 24.

And such sins God Himself hath especially [a]threatened to punish. [a] 2 Sam. 12. 14.

In the same Commandment are enjoined these duties:

1. To [b]think and speak reverently of the names and attributes of God. [b] Psal. 103. 1, 2.

2. To [c]glorify Him in His holy word and ordinances, that bear His Name. [c] Acts 13. 48.

3. To [d]use His Name with reverence in taking religious oaths. [d] Deut. 6. 13.

4. To [e]observe such oaths with religious care and conscience. [e] Heb. 6. 16. Ezek. 17. 18, 19.

5. To [f]glorify God by a Christian conversation. Psal. 15. 4. [f] 1 Tim. 6. 1.

Commandment IV.

Remember that thou keep holy, &c.] This fourth Commandment concerns the Sabbath of the Lord, which is to be kept holy, or sanc- SECTION XXV.

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tified: that is, separated from a common, to an holy use.

[g] Gen. 2. 3. [g] God sanctified the seventh day, after He had finished His works of the first creation; and [h] Exod. 31. 16, 17. [h] accordingly He commanded His people to sanctify it.

After the resurrection of Christ, instead of the seventh day from the beginning of the creation, was observed the first day of the week, [i] Rev. 1. 10. called the [i] Lord's day. And to this is referred [k] John 20. 19. 26. the [k] practice of Christ and His [l] disciples.

[l] Acts 20. 7. In this Commandment is enjoined an especial attendance upon God's services on that day: [m] Acts 16. 13. such as, 1. [m] Prayer, 2. [n] Dispensing and receiving His word, 3. [o] Partaking in His Sacra- [n] Acts 13. 44. [o] Acts 20. 7. ments, 4. [p] Relieving His saints, and 5. Medi- [p] 1 Cor. 16. 1, 2. tating upon His works of [q] creation and [r] re- [q] Psal. 92, title, & ver. 1, 2. demption.

In the same Commandment are forbidden our [r] Deut. 5. 15. worldly [s] undertakings and [t] employments on [s] Isa. 58. 13. [t] Neh. 13. 15. this holy day: excepting such as concern acts [u] Matt. 12. 5. of [u] piety, [w] charity, and [x] necessity. [w] Luke 6. 9. [x] Luke 14. 5. The observation of this seventh day is to be [y] Isa. 66. 23. [y] remembered always: and [z] governors are to [z] Neh. 13. 17. require that observation of it from all that are subject to them.

Commandment V.

SECTION XXVI. *Honour thy Father and thy Mother*, &c.] In this fifth Commandment, which is the Commandment of relations, and concerns man's dignity, are enjoined the mutual duties of [a] Lev. 19. 3. inferiors and superiors.

[b] Gen. 31. 35. From children to parents is required ho- [c] Eph. 6. 1, 2. nour, which implieth, 1. [a] Fear, 2. [b] Reverence, [d] 1 Tim. 5. 4. 3. [c] Obedience, and 4. [d] Maintenance. And the [e] Lev. 20. 9. [e] contrary vices are forbidden.

[f] Rom. 13. 1, &c. This Commandment concerns not only natural [g] Heb. 13. 17. Parents, but extends also to [f] magistrates in the state, [g] ministers in the Church, and [h] masters [h] 2 Kings 5. 13. Eph. 6. 5, 6. in families; who are also called Fathers.

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The reciprocal duties of superiors to inferiors are likewise required in this Commandment; namely, of [i] natural parents, [k] magistrates, [l] ministers, and [m] masters. And the contrary vices are forbidden.

[i] Eph. 6. 4.
[k] Psal. 78. 70, 71.
[l] 1 Pet. 5. 2.
[m] Col. 4. 1.

And here are also enjoined the [n] mutual duties of husbands and wives.

[n] 1 Pet. 3. 1. 7.

And to encourage all in their relative duties to each other, here is an especial [o] promise annexed to this precept.

[o] Eph. 6. 2, 3.

COMMANDMENT VI.

Thou shalt do no murder.] In this sixth Commandment, which concerns man's life, are forbidden these sins: SECTION XXVII.

1. [p] Hatred.
2. [q] Causeless and revengeful anger.
3. [r] Grievous reproaches.
4. [s] Occasion of bloodshed.
5. [t] Contrivance of man's death.
6. [u] Actual and wilful murder.

[p] 1 John 3. 15.
[q] Matt. 5. 21, 22.
[r] Psal. 64. 3.
[s] Deut. 22. 8.
[t] 2 Sam. 12. 9.
[u] Ex. 21. 14.

In the same Commandment is enjoined the preservation of man's life;

1. By a [w] seasonable and [x] moderate use of God's creatures ordained for that end;
2. By a prudent [y] avoiding of dangers;
3. By flying all sins: and particularly, [z] murder and uncleanness, which are noted to be especially destructive to the [a] body and [b] soul of him that commits them.

[w] Eccles. 10. 17.
[x] 1 Tim. 5. 23.
[y] Matt. 10. 23.
[z] Ps. 55. 23.
[a] Prov. 5. 11.
[b] Prov. 6. 32.

COMMANDMENT VII.

Thou shalt not commit adultery.] In this seventh Commandment, which concerns man's chastity, are forbidden, SECTION XXVIII.

Adulterous or lascivious
1. [c] Thoughts,
2. [d] Looks,
3. [e] Attire,
4. [f] Words, and

[c] Matt. 5. 27, 28.
[d] 2 Pet. 2. 14.
[e] Prov. 7. 10.
[f] Eph. 5. 3; & 4. 29.

5. Acts of [g] adultery and fornication; as also 6. [h] Unlawful marriages.

[g] Gal. 5. 19.
[h] Luke 16. 18.

Beside these sins, more directly against this

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Commandment, are herein also forbidden such sins as become the occasion to these: idleness, excess in eating and drinking, and the like.

In the same Commandment are enjoined chastity and modesty in [i] thoughts, [k] behaviour, and [l] apparel; as also [m] sobriety and vigilance.

[i] 1 Thess. 4. 4, 5.
[k] 1 Pet. 3. 2.
[l] 1 Tim. 2. 9.
[m] 1 Pet. 5. 8.

Commandment VIII.

SECTION XXIX.

Thou shalt not steal.] In this eighth Commandment, which concerns man's goods, are forbidden these sins:

1. [n] Covetous desires.
2. [o] Bribery.
3. [p] Withholding other men's dues.
4. [q] Defraudation, or deceitful stealth.
5. [r] Oppression, or violent robbery.
6. [s] Sacrilege, or robbing of God.

[n] Psal. 119. 36.
[o] Isa. 1. 23.
[p] James 5. 4.
[q] 1 Thes. 4. 6.
[r] Luke 3. 14.
[s] Mal. 3. 8.

In the same Commandment are enjoined these duties:

1. [t] To give to all their dues.
2. [u] To live in a lawful calling.
3. [w] To be diligent in that calling.
4. [x] To restore that which hath been stolen.
5. [y] To give charitably to the poor.
6. [z] To avoid the company of the breakers of this law.

[t] Rom. 13. 7.
[u] Eph. 2. 28.
[w] 2 Thes. 3. 11, 12.
[x] Ezek. 33. 15.
[y] Prov. 3. 27, 28.
[z] Prov. 29. 24.

Commandment IX.

SECTION XXX.

Thou shalt not bear false witness, &c.] In this ninth Commandment, which concerns man's good name, are forbidden these sins:

1. [a] Lies.
2. [b] Groundless jealousies.
3. The [c] raising, [d] taking up, or [e] divulging of false or malicious reports.
4. [f] The suborning or encouraging of false witnesses.

[a] Eph. 4. 25.
[b] 1 Sam. 22. 13.
[c] Exod. 23. 1.
[d] Psal. 15. 3.
[e] Prov. 10. 12. Lev. 19. 16.
[f] 1 Kings 21. 9, 10.

In the same Commandment are enjoined these duties, which maintain [g] veracity and charity:

1. [h] To love and [i] speak the truth.
2. [k] To preserve our own reputation.

[g] Eph. 4. 15.
[h] Zech 8. 19.
[i] Eph. 4. 25.
[k] Phil. 4. 8.

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3. Seasonably to vindicate [l] ourselves and our [m] innocent neighbours.
4. [n] To cover the infirmities of others.

[l] Acts 25 8.
[m] Luke 23. 41. 1 Sam. 19. 4, 5.
[n] Prov. 17. 9.

COMMANDMENT X.

Thou shalt not covet thy neighbour's house, &c.] In this tenth Commandment, which especially concerns man's desires, are forbidden,

SECTION XXXI.

1. In general, [o] sinful lust, and the first [p] motion of general corruption.
2. In particular, the coveting our neighbour's [q] house, [r] wife, servants, and [s] other goods be-'onging to him.

[o] Col. 3. 5, 6. Gal. 5. 17.
[p] James 1. 14.
[q] Mic. 2. 2.
[r] Jer. 5. 7, 8.
[s] Acts 20. 33.

In the same Commandment are enjoined these Duties:

1. [t] To regulate our affections.
2. [u] To restrain sinful desires.
3. [w] To be content with our present estate.

[t] 1 Cor. 9. 25.
[u] Tit. 2. 12.
[w] Heb. 13. 5.

And for the attaining of this contentment, we must use the means: namely,

Meditation upon
1. [x] God's appointments.
2. [y] The creature's insufficiency.
3. [z] Our own unworthiness.

[x] 1 Cor. 7. 20.
[y] Eccles. 5. 10.
[z] Gen. 32. 10.

I learn two things: my duty towards God, &c.] The [a] two branches of love [b] to God and man complete a Christian's duty, and are not to be [c] separated.

SECTION XXXII.

[a] Mat. 22. 37—40.
[b] Acts 24. 16.
[c] 1 John 4. 21.

[d] God must be loved above all things; and that for His own sake.

[d] Luke 10. 27.

[e] A man's neighbour must be loved as himself; and that for God's sake.

[e] Lev. 19. 18.

A man's neighbour is any [f] other person beside himself, that stands in [g] need of his help; though he be of [h] another nation or religion; yea, though he be his [i] professed enemy.

[f] Rom. 13. 8.
[g] Luke 10. 29. 33. 36, 37.
[h] John 4. 9.
[i] Exod. 23. 4, 5.

A man loves his neighbour as himself, when he loves him with the same kind of love which he owes to himself: and that is,

1. [k] Pure, not for gain;
2. [l] Sincere, not feigned;

[k] Luke 6. 32. 35.
[l] 1 John 3. 18

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[m] 1 Pet. 4. 8.

3. [m] Fervent, and constant.

SECTION XXXIII.

— *To call for by diligent Prayer.*] Prayer is calling upon God with the [n] heart, and sometimes with the voice, as well in a [o] prescript Form of words, as in [p] occasional expressions. Prayer ought to be made,

[n] Hos. 7. 14.
[o] Luke 11. 2.
[p] 2 Sam. 15. 31.

1. [q] To God, as the [r] only object of religious worship;

[q] Rom. 10. 13.
[r] Matt. 4. 10.

2. [s] In faith, and according to the will of God;

[s] James 1. 6.

3. [t] In sincerity of heart, and with the [u] use of means to attain what is desired;

[t] Psal. 145. 18.
[u] Neh. 2. 4, 5.

4. [w] Through the mediation of Christ, and [x] with charity to men;

[w] John 16. 24.
[x] Mark 11. 25.

5. With [y] fervency, and [z] perseverance.

[y] Jam. 5. 16.
[z] Luke 18. 1.

THE LORD'S PRAYER.

SECTION XXXIV.

In the Lord's Prayer, (which is so called, because [a] taught us by our Lord Jesus Christ,) are contained the preface, six petitions, and the doxology or conclusion.

[a] Luke 11. 1, 2.

The Preface.

Our Father, which art in heaven,] In this preface we are taught to direct our [b] prayers to God in the Heavens: because He only is [c] every where present to receive all our petitions, though but conceived in our heart.

[b] Lam. 3. 41.
[c] 1 Kings 8. 38, 39.

As He is our Father, He is [d] most willing to relieve: and we ought to come unto Him with humble [e] confidence.

[d] Matt. 6. 26. 32. Matt. 7. 11. Ps. 103. 13.
[e] 1 John 5. 14, 15.

As He is in Heaven, He is [f] most able to relieve; and we ought to come unto Him with holy [g] reverence.

[f] Ps. 115. 3.
[g] Eccles. 5. 2.

In that we are taught to say, Our Father, we are commanded to [h] pray one for another, as brethren: and we ought to come unto God with brotherly [i] charity.

[h] 1 Thess. 5. 25.
[i] Zeph. 3. 9.

Petition I.

SECTION XXXV.

Hallowed be Thy Name.] The three first petitions concern God's glory; the three last concern our own wants.

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In this first petition we are taught to desire and endeavour [k] first and chiefly the glorification of God's Holy Name.

[k] Psal. 148. 13.

By the Name of God is meant, in general, [l] God Himself; in particular are meant,

[l] 1 Kings 5. 5.

1. [m] His titles; as Lord, God, &c.

[m] Exod. 6. 3.

2. [n] His attributes; as His mercy, justice, &c.

[n] Exod. 34. 5, 6.

3. [o] His memorials; as His temple, word, day, &c.

[o] Ps. 138. 2. Tit. 2. 5. Exod. 35. 2.

To hallow, or [p] sanctify, signifies to consecrate to an holy use, or to glorify.

[p] Lev. 10. 3.

So that in this petition we pray, that the great [q] Name of our God, and our holy profession, be not blasphemed, but [r] glorified by ourselves and others; in [s] thought, [t] word, and [u] deed.

[q] Rom. 2. 24. [r] Ps. 72. 19. [s] 1 Pet. 3 15. [t] Rom. 15. 6. [u] Matt. 5. 16.

PETITION II.

Thy kingdom come.] In this second petition we are taught to pray, that the Kingdom of God may be established; and that the contrary kingdoms of Satan, [w] sin, and death, may be destroyed.

SECTION XXXVI.

[w] Rom. 5. 21; & 6. 14.

The Kingdom of God is threefold: namely,

The Kingdom of { 1. Power. 2. Grace. 3. Glory.

1. The Kingdom of power is that, whereby God [x] ruleth over all creatures, though His professed enemies. And concerning this we pray, that He would order [y] all things for the glory of His Name, and the good of His people.

[x] Psal. 103. 19. [y] Psal. 67. 3, 4.

2. The Kingdom of grace is that, whereby God [z] ruleth in the hearts of His children, by His word and Spirit. And concerning this we pray, that He [a] would deliver us from the power of darkness, increase our graces, and propagate His Gospel.

[z] 1 Cor. 3. 16. [a] Col. 1. 13.

3. The Kingdom of glory is [b] in Heaven. And concerning this we pray, that God would finish these days of sin, and send His [c] Son Jesus

[b] 2 Tim. 4. [c] Matt. 25. 34.

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Christ in the clouds for the accomplishment of our salvation.

In praying that God's Kindom may come, we desire that His spiritual dominion may be settled, where it is not received; and may be enlarged, where it is received.

PETITION III.

SECTION XXXVII. *Thy will be done*, &c.] In this third petition is expressed the matter and the manner of our obedience to God.

The matter of our obedience is, that God's [d] will may be done, and not ours. And this will of God is twofold: namely,

[d] Luke 22. 42.

[e] Deut. 29. 29. 1. [e] Secret, and

2. Revealed.

Concerning God's secret will, which requireth [f] acquiescence in His providence, where the purposes of it are unknown to us, we pray for patient [g] submission to it.

[f] Acts 21. 13. 1 Sam. 3. 18.

[g] Matt. 26. 42.

Concerning God's will revealed in His word, which requireth [h] active obedience, we pray that He would both [i] teach us to know it, and enable us to perform it.

[h] 1 Cor. 15. 58.

[i] Psal. 143. 10. Phil. 2. 13.

The manner of our obedience is the pattern of the holy [k] Angels in Heaven, to whose obedience our Saviour refers us as perfect.

[k] Psal. 103. 20, 21.

PETITION IV.

SECTION XXXVIII. *Give us this day*, &c.] In this fourth petition we are taught to profess our dependence upon God for this present [l] life, and the supports of it.

[l] Acts 17. 25.

By bread, are meant all outward comforts necessary for this life.

By [m] our bread, is meant that which is procured by direct and honest means.

[m] 2 Thess. 3. 12.

By daily bread, is meant that which is [n] convenient for our present conditions and occasions.

[n] Prov. 30 8.

By saying to our Heavenly Father, Give us our bread; we desire it may be given us with His Fatherly [o] blessing.

[o] Ex. 23. 25.

By saying, This day; we intimate the rea-

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sonableness of being contented with present [p] necessaries. [p] 1 Tim. 6. 8.

And by thus praying, 1. We cast our [q] cares upon God; 2. We acknowledge that we obtain [r] all good things from His Fatherly hand; and, 3. His [s] good creatures are sanctified to us. [q] Phil. 4. 6. [r] Matt. 7. 11. Ps. 104. 27. 29. [s] 1 Tim. 4. 4, 5.

And if we be required thus daily to seek food for our frail bodies; [t] much more are we obliged to [u] pray for the spiritual food of our souls. [t] Matt. 6. 33. [u] John 6. 27.

Petition V.

And forgive us our trespasses, &c.] In this fifth petition we are taught to beg pardon for sin; as we beg our necessary food in the former. SECTION XXXIX.

By trespasses, which are sometimes compared with [w] debts, are meant sins, by which we become in a manner indebted to the justice of God. [w] Matt. 18. 32. 35.

Therefore we pray, 1. That [x] God would not exact of us the penalty of sin; 2. That He would accept of [y] Christ's satisfaction for us; and 3. That He would for [z] Christ's sake discharge us from the debt. And so forgiveness is an act of God's [a] justice in reference to Christ; but an act of [b] mercy to the sinner. [x] Psal. 130. 3. [y] 2 Cor. 5. 21. [z] Eph. 4. 32. [a] Acts 20. 28. [b] Mic. 7. 18.

Our forgiving the trespasses of others is used as a condition in the sight of God, and an obligation to ourselves, to [c] forgive others, as we desire God to forgive us. [c] Mark 11. 25, 26.

Petition VI.

And lead us not into temptation, &c.] In this sixth petition we are taught to pray for deliverance from the [d] power of sin; as we pray in the former petition to be delivered from the guilt and condemnation of it. SECTION XL. [d] Rom. 8. 1.

We pray conditionally, if it please God, to be [e] delivered from temptation: but we pray absolutely to be [f] delivered from the evil of it. [e] Rev. 3. 10. [f] John 17. 15.

Though God be pleased to try us, yet properly He [g] tempteth not, nor enticeth to evil: however, for our sins, He may both suffer [h] Satan [g] Jam. 1. 13. [h] 2 Sam. 24. 1. 1 Chr. 21. 1.

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[i] 1 Sam. 16. 14. Psal. 51. 11, 12. to tempt us to sin, and may [i] withdraw the assistance of His Holy Spirit from us.

If it please God that we be tempted, our prayer is, that He will

[k] Psal. 23. 4. 1. [k] Be with us in
[l] 1 Cor. 10. 13. 2. [l] Support us under } the temptation.
[m] 2 Pet. 2. 9. 3. [m] Deliver us out of

There is the evil one, which is Satan; and the evil thing, which is sin: and we pray to [n] Psal. 119. 133. be [n] delivered from the dominion of both, because [o] Matt. 26. 41. [o] prayer is an especial means to preserve us from the danger of temptation to evil.

THE DOXOLOGY.

SECTION XLI. *For thine is the kingdom*, &c.] This conclusion of the Lord's Prayer is both a form of [p] 1 Chron. 29. 11. thanksgiving, such as had been anciently [p] used by David; and also a reason, why the foregoing petitions are presented to our Heavenly Father. The reason is, because unto Him be[q] Psal. 96. 7. 10. longeth [q] all dominion, power, and glory.

[r] Ps. 22. 28. By "kingdom," is meant authority and [r] right of dominion over all.

[s] 2 Chron. 20. 6. By "power," is meant [s] Almighty ability to command all.

[t] Rev. 5. 13. By "glory," is meant that [t] honour arising from the excellency of God's goodness and greatness, which is due to Him from all creatures.

[u] Dan. 2. 37. By "for ever," is showed, that, though [u] dominion, power, and glory, do in some respect [w] 1 Tim. 1. 17. belong to earthly princes; yet [w] originally, eminently, and eternally, they belong only unto God.

[x] Jer. 28. 6. "AMEN," or [x] So be it, signifieth [y] approba[y] 1 Cor. 14. 16. tion, [z] assurance, and [a] desire of accomplishment.

[z] 2 Cor. 1. 20. *What desirest thou of God in this Prayer?*] [a] 1 Kin. 1. 36. There are four parts of prayer: namely, [b] supSECTION XLII. plication, petition, or prayer properly so called, [b] 1 Tim. 2. 1. intercession, and giving of thanks.

1. Supplication, or deprecation, is made for [c] Hos. 14. 2. the [c] avoiding of the evil of sin or punishment.

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And to this belong the [d] confession of sin, and the observation of religious fasting. [d] Dan. 9. 3, 4.

2. Petition, or prayer, is made for the [e] attaining of good things, spiritual or temporal. [e] Phil. 4. 6.

3. Intercession, or [f] prayer for others, is made for those whom God requireth us to pray for. [f] James 5. 16.

4. [g] Giving of thanks is returned for good things received. And to this belong the [h] singing of Psalms, and the observation of religious feasting. [g] Heb. 13. 15. [h] Psal. 81. 1, 2, 3.

Prayer supposeth [i] sense of want; and thanksgiving supposeth [k] sense of enjoyment. [i] James 1. 5. [k] Ps. 103. 2.

What God hath [l] required, or [m] promised, must be prayed for; and what He hath [n] forbidden must be prayed against. [l] Psa. 119. 4, 5. [m] 1 Chron. 17. 23. [n] Psal. 119. 133.

THE SACRAMENTS.

Two Sacraments only, &c.] As there were two chief sacraments of the Old Testament; namely, [o] circumcision, and the passover: so there are two Sacraments of the New Testament; namely, [p] Baptism, and the Supper of the Lord. SECTION XLIII. [o] Exod. 12. 48. [p] Matt. 28. 19. Matt. 26. 26.

By Baptism, which [q] answereth to circumcision, we are [r] admitted into the Church of Christ: and by the Lord's Supper, which [s] answereth to the passover, we declare our continuance in the same, and claim the benefits of the Christian [t] covenant. [q] Col. 2. 11, 12. [r] Acts 2. 41. [s] 1 Cor. 5. 7, 8. [t] Acts 2. 42.

Baptism setteth forth new [u] birth: and therefore it is administered but once. The Lord's Supper setteth forth spiritual [w] food; and therefore it is administered [x] often. [u] John 3 5. [w] John 6. 55, 56. [x] 1 Cor. 11. 26.

—*Outward and visible sign—ordained by Christ Himself*, &c.] Christ, in His gracious condescension to us, ordained Sacramental signs, 1. To [y] inform our understandings; 2. To [z] refresh our memories; and 3. To [a] excite our affections. [y] 1 Cor. 11. 26. [z] Luke 22. 19. [a] Zech. 12. 10.

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—As a means whereby we receive, &c.] The outward signs do [b] signify, [c] exhibit, and [d] seal the spiritual graces to the believing receiver.

[b] Gen. 17. 11.
[c] Mat. 26. 26.
[d] Rom. 4. 11.

Two parts.] The use of the outward signs, both in [e] Baptism and the [f] Lord's Supper, is warranted by God's command: and the benefit of the inward graces both in that [g] first and [h] second Sacrament, is assured by God's promise.

[e] Mat. 28. 19.
[f] 1 Cor. 11. 23.
[g] Acts 2. 38, 39.
[h] 1 Cor. 10. 16.

Water: wherein the person is baptized, &c.] Baptism signifieth a [i] washing, or application of water, by dipping or sprinkling [k], in the Name of the blessed Trinity, and was instituted by Christ to denote our being regenerate, and the necessity of our being cleansed from the pollution of [l] sin.

SECTION XLIV.

[i] Acts 22. 16.
[k] Matt. 28. 19.
[l] Titus 3. 5, 6.

A death unto sin, &c.] By the Baptism of water therefore is signified and sealed the [m] washing of regeneration, and sanctification of the Spirit; for the [n] purging and [o] mortification of sin, and for the [p] resurrection to newness of life.

[m] Titus 3. 5.
[n] Acts 22. 16.
[o] Rom. 6. 2, 3.
[p] Ver. 4.

—being by nature born in sin, &c.] There are three states of man in this world:

1. The state of [q] innocency, wherein the first man was created [r] after the image of his Maker.

[q] Eccles. 7. 29.
[r] Gen. 1. 26.

2. The state of [s] sin, into which man fell by disobedience; and in which [t] all men are naturally born.

[s] Rom. 5. 12.
[t] Eph. 2. 3.

3. The state of [u] grace, into which man is delivered by [w] Christ.

[u] Rom. 6. 14.
[w] Eph. 2. 4, 5.

Repentance, whereby they forsake sin;] Repentance and faith are two chief conditions of the Christian covenant, preached by [x] Christ, and His holy [y] Apostles.

SECTION XLV.

[x] Mark 1. 14, 15.
[y] Heb. 6. 1. Acts 2. 38.

True repentance, which is a [z] turning from sin unto God, hath four parts: namely,

[z] Acts 26. 20.

1. Contrition, or [a] godly sorrow; which grieveth for sins committed.

[a] 2 Cor. 7. 10.

2. Confession of sin: which is to be made always unto [b] God, and in some cases unto [c] men.

[b] 1 John 1. 9.
[c] Jam. 5. 16.

3. Restitution in some cases; which is to be

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made to the [d] injured person, or to such [e] others as God hath appointed.

4. Conversion; which is a [f] turning from every known sin, to the [g] practice of the contrary duty.

Faith, whereby they stedfastly believe the promises, &c.] The same faith, which firmly assenteth to the articles of belief, [h] embraceth also the promises of the Gospel, and with [i] full assurance applieth them; as being made unto us by a God, who is [k] faithful and [l] able to perform them.

Why then are infants baptized, &c.] [m] Infant members of Christian families are now as capable of the benefit of God's covenant in [n] Baptism, as [o] children in religious families were anciently capable to enter into covenant with God in [p] circumcision.

Because they promise them both by their sureties;] As children were healed by Christ upon the faith of their [q] fathers, [r] mothers, and other [s] friends: so may they be admitted to be cleansed by Baptism, upon the profession of their friends, as sureties.

Infants, as having been baptized, are to be educated and instructed in the Christian faith, so that when they come to age, and are capable, they are obliged to the actual performance of [t] repentance and [u] faith, which in Baptism were promised for them.

For the continual remembrance of the Sacrifice, &c.] The second Sacrament of the New Testament is called in Scripture, the [v] Lord's Table, the [w] Lord's Supper, and the [x] breaking of bread. And it beareth the name of the Lord Jesus Christ, as being a standing memorial of the [y] Sacrifice of Himself once offered: and so is to continue in His Church until His second [z] coming at the end of the world.

Bread and wine, &c.] Christ was pleased to set forth our most [a] intimate communion with

[d] Ezek. 33. 15.
[e] Num. 5. 8.
[f] Ezek. 18. 21.
[g] Eph. 5. 11.
[h] Heb. 11. 13.
[i] Heb. 10. 22.
[k] Heb. 11. 11.
[l] Rom. 4. 20, 21.
[m] 1 Cor. 7. 14.
[n] Acts 16. 33.
[o] Deut. 29. 10—12.
[p] Gen. 17. 13.
[q] Mark 9. 17. 24, 25.
[r] Matt. 15. 22. 28.
[s] Luke 7. 2, 3. 9, 10.
[t] Acts 17. 30.
[u] Acts 19. 18.

SECTION XLVI.

[v] 1 Cor. 10. 21.
[w] 1 Cor. 11. 20.
[x] Acts 20. 7.
[y] Heb. 10. 12.
[z] 1 Cor. 11. 26.
[a] John 6. 53. 57.

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Him, by enjoining us to receive such food as is most useful for the maintenance of life, bread being the food of most.

Bread is a sort of necessary food, of most common, daily, and wholesome use; and wine the liquor which serveth not only to quench thirst, but also to relieve bodily infirmities. So [b] Ps. 104. 15. that [b] bread and wine, being most excellent in [c] John 6. 58. their kind, do fitly set forth that [c] perfect spiritual nourishment, which is to be found in Christ.

SECTION XLVII. *The Body and Blood of Christ*, &c.] The [d] 1 Cor. 11. 23. [d] bread broken, signifieth the [e] body of Christ [e] Ver. 24. broken for us: and the [f] wine poured out, signifieth the [g] blood of Christ shed for us.

[f] Matt. 26. 27. [g] Ver. 28. [h] John 6. 51. The bread and wine administered, signify and seal the [h] giving of Christ, with all the benefits of His [i] death, to the true believer.

[i] 1 Cor. 11. 26. The body and blood of Christ are spiritually received by the worthy Communicant, through [k] 1 Cor. 10. 16. the grace of [k] faith.

SECTION XLVIII. *The strengthening and refreshing of our souls*, &c.] As the soul, or inward man, to be here [l] Pro. 18. 14. fed, is a [l] spirit: so the body and blood of Christ [m] John 6. 63. is [m] spiritual food, and is to be received after a spiritual manner.

[n] Matt. 26. 26—29. [n] Bread and wine at the Lord's table are not changed in nature, but in use; as being outward signs, ordained, according to the nature of Sacraments, to signify [o] 1 Cor. 11. 25. [o] something which is inward and spiritual.

To examine themselves, &c.] To the worthy receiving of this Holy Sacrament, is required [p] 1 Cor. 11. 28. [p] self-examination, which supposeth a competent [q] Ver. 29. [q] knowledge of himself in the communicant.

We must examine ourselves concerning these particulars:

[r] 1 Cor. 11. 31. 1. [r] The sincerity of our repentance for sins past.

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2. Our [s] purpose of reformation for the time to come. [s] Isa. 1. 17, 18.

3. The [t] exercise of true faith, in thirsting after Christ. [t] John 7. 37, 38.

4. Our [u] thankfulness to God for the benefits here received from Him. [u] Acts 2. 46, 47.

5. Our [w] charity to men, in freely giving to, and forgiving them; as [x] God doth here deal graciously with us. [w] Matt. 5. 23, 24. [x] Matt. 10. 8.

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ADVERTISEMENT TO THE READER.

In regard the short explicatory notes first placed in this Manual, which have now several times passed the press, are by experience found less serviceable to the instruction of Youth; because most private instructors are not able, and most others not willing to undergo the trouble of framing such leading questions out of them, as may answer the design of catechisation; it hath been therefore thought fit, that, out of the same notes, should be orderly framed a draught of questions with their answers, for an essay; and these here, with the notes, presented to the catechist; that it may not be said of this small furniture of doctrinals, what was sometime said of bodily food [in *Lam.* iv. 4], The children ask bread, and no man breaketh it unto them. Now of this catechistical supplement the reader may please to take the following account.

The frame of questions is distinguished into paragraphs or sections, which are noted in the margin thus, [Section I., II., III., &c.] and do correspond with the like marginals now also printed with the notes themselves. The number of forty and eight sections doth (as it happens) almost sort with the number of Sundays in the year; especially, if a few Sacrament Sundays be abated. But the reason of this distinguishing into paragraphs, was partly to comply with the known distinctions of the Creed, Decalogue, and Lord's Prayer, into their respective articles, commandments, and petitions; and partly to measure out to young and narrow capacities certain prepared portions. Yet this howsoever is done with this reserve, that if any either dislike such division in general, or this here used, in particular, he be entreated to pass over the present notification of sections, and to take such other measures, by joining two or more of the paragraphs into one, or by dividing one of them into more, as may best comport with his own design and occasions.

But the stinting each section to the precise number of four questions and answers, and only four proofs, may seem to stand in need of a larger apology: it being confessed at all hands, that the materials of the several paragraphs do not equally require the same compass of explication. Yet to this also it must be said, that this was likewise done in condescension to young learners, whose memories must be encouraged with short and easy tasks.

It might be wished, that such a middle rate of documents could be fixed, as would neither be found too many, nor too few for the

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various circumstances that attend this service. And yet even such an exquisite model would not attain the end of catechisation, without the prudence, condescension, and assiduity of an instructor; whereas the most inartificial composition of catechistical doctrines now extant among us, being seconded with a competency of those qualifications in the catechist, will undoubtedly in time turn to very good account. But for the present, it is sufficient that all generally agree, that guides of youth must drive on softly, as the children be able to bear. As to this essay in particular, it is again desired, that the catechist use his own liberty and judgment, in laying aside any of these questions which seem superfluous, and raising any other that may seem more convenient; as also, in borrowing more proofs for their confirmation, either from the margin of the parallel sections of the notes, or from his own better acquaintance with Holy Scripture.

It remains to be noted, that if the sense of each position had been shared between the question and answer, (as it is usual in other catechisms,) as well the repetitions in the answers, as the lines in the manual itself, had been considerably fewer than they now are: but this expedient was purposely declined. For by repeating the import of each question in its respective answer, and so making the answers entire propositions, it is hoped the memories of young Christians may hereby be furnished with a lasting stock of Christian aphorisms, which by these means are become more plain, and easy to be learnt and retained.

But if, notwithstanding what is now said, the supercilious in this our age shall disdain all such condescending endeavours, as intolerably mean and pedantic; let such be put in mind, that the same pedantry and indulgence to tender years were by these methods chiefly designed. And that with somewhat the more encouragement and hope of success, in that the great Apostle of the Circumcision, St. Peter, was commanded [in *John* xxi. 15, 16] to feed the lambs of Christ, as well as His sheep: and that great master of human learning, as well as doctor of the Gentiles, Saint Paul, thought it no disparagement to feed babes with milk, as well as to minister strong meat to men of higher attainments; 1 *Cor.* iii. 2. Yea, the same holy man, who was not inferior to the very chiefest Apostles, hath [in 1 *Cor.* xiv. 19] thus openly professed of himself; "I had rather," saith he, "speak five words with my understanding, that by my voice I might teach (or catechise) others also, than ten thousand words in an unknown tongue."

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AN

ESSAY

OF

QUESTIONS AND ANSWERS

ORDERLY FRAMED OUT OF

THE FOREGOING NOTES.

SECTION I.

Question. WHY is your first name called a Christian name?

Answer. My first name is called a Christian name, because it was given me when I was [a] baptized into Christ: and therefore also I am called a Christian.

[a] Gal. 3. 27.

Quest. What was done for you, when you were baptized?

Answ. When I was baptized, there were three Christian privileges conferred upon me; and three Christian duties promised, to be performed by me.

Quest. Who did promise for you in Baptism?

Answ. In Baptism my Godfathers and Godmothers did promise for me, by the appointment of my parents, of [b] whom God requireth that I be taught the duty of a Christian.

[b] Eph. 6. 4.

Quest. Which are the three Christian privileges conferred upon you in Baptism?

Answ. The first Christian privilege conferred upon me in Baptism is, that I was made a [c] member of the Church of Christ. The second privilege is, that I was made a [d] child of God by adoption. The third privilege is, that I was made an heir of God to an heavenly Kingdom.

[c] Eph. 5. 30.
[d] Rom. 8. 16—18.

SECTION II.

Quest. Which are the three things promised in Baptism, to be performed by you?

Answ. The first thing promised in Baptism to be performed by me is, that I should renounce my three spiritual enemies. The second thing promised for me is, that I should believe the

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articles of the Christian faith. The third thing promised for me is, that I should keep the Ten Commandments.

Quest. Which are your three spiritual enemies?

Answ. My three spiritual enemies are, the devil, the world, and the flesh.

Quest. What is the devil?

Answ. The devil is an evil spirit, or lost angel.

Quest. Why is the devil called an enemy?

Answ. The devil is called an enemy and adversary, because he [e] tempteth to sin, [f] accuseth for sin, and [g] hindereth from doing good.

[e] Matt. 4. 3. [f] Rev. 12. 10. [g] Zech. 3. 1.

Quest. What mean you by the world, your second spiritual enemy? SECTION III.

Answ. By the world I mean those [h] men and vanities of this present evil world, by which I am tempted to sin.

[h] 1 John 2. 15.

Quest. How are the vanities of the world distinguished?

Answ. The vanities of the world are distinguished into the [i] lust of the flesh, which is pleasure; and the lust of the eyes, which is riches; and the pride of life, which is honour.

[i] 1 John 2. 16.

Quest. What mean you by the flesh, your third spiritual enemy?

Answ. By the [k] flesh I mean the natural corruption, and unmortified lusts in the soul of man.

[k] Rom. 8. 7.

Quest. Why is this flesh called an enemy?

Answ. The flesh is called an enemy, because it [l] hindereth from doing good, and inclineth to do evil.

[l] Gal. 5. 17.

Quest. What is the second thing which was promised for you in Baptism? SECTION IV.

Answ. The second thing promised for me in Baptism is, that I should [m] believe the doctrine of Christianity.

[m] Acts 8. 36, 37.

Quest. What is it to believe as a Christian?

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[n] Eph. 1. 13. *Answ.* To believe as a Christian is, so [n] to receive and embrace the truth of the Gospel, as to trust in Christ alone for salvation.

Quest. What then is the object of a Christian's faith?

Answ. The doctrinal object of faith is, in general, the holy Scripture; and more particularly [o] the Gospel of salvation.

[o] John 20. 31.

Quest. Why is it necessary that you so believe?

Answ. It is necessary that I believe, because [p] God hath commanded me to believe; and because without faith I cannot be saved.

[p] 1 John 3. 23. Mark 16. 16.

SECTION V.

Quest. What is the third thing which was promised for you in Baptism?

Answ. The third thing promised for me in Baptism is, that I should [q] at all times keep all God's Commandments.

[q] Psal. 119. 112. 128.

Quest. How many covenants hath God made with man?

Answ. God hath made two covenants with man; namely, [r] the covenant of works, and the covenant of grace.

[r] Rom. 10. 5, 6. 9.

Quest. By which of these covenants do you expect to be saved?

Answ. I cannot be saved by the covenant [s] of works, which requireth perfect obedience: but I trust to be saved by the covenant of grace, which requireth faith in Christ.

[s] Eph. 2. 8, 9.

Quest. What necessity then is there of good works, if you cannot be saved by them?

Answ. Good works are necessary, for the [t] glorifying of God, for the edifying of my neighbour, and for the justifying of mine own faith.

[t] Matt. 5. 16.

SECTION VI.

Quest. What help doth God afford to the performance of good works?

Answ. To the performance of good works [u] God giveth both the will and the power.

[u] Phil. 2. 13.

Quest. How may such help be obtained from God?

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Answ. Help to perform good works may be obtained from God, by [w] thankfulness for spiritual mercies already received, and by prayer for a supply of the same in the time to come. [w] Col. 1. 3, 4.

Quest. How is God's calling us to salvation distinguished?

Answ. God's calling us to salvation is either the [x] common calling of a nation, city, or family; or special calling of a particular person. [x] Matt. 22. 14.

Quest. What is God's special calling?

Answ. God's special or effectual calling is that whereby He [y] calleth a person out of his natural state of sin, unto holiness and salvation; and that ordinarily by the Gospel preached. [y] 1 Pet. 2. 9.

THE CREED.

Quest. What is God? SECTION VII.

Answ. God is an eternal [z] Spirit, whose Being is of Himself. [z] John 4. 24.

Quest. Why do you believe in God?

Answ. I believe in God, because He is Father [a] Almighty, and therefore can do for me whatsoever He will. [a] Matt. 19. 26.

Quest. Why is God called a Father?

Answ. God is the [b] Father of Christ from eternity, and for Christ's sake He is also our Father. [b] John 20. 17.

Quest. Why is God called the Maker of heaven and earth?

Answ. God is called the Maker of heaven and earth, because, [c] by His Word, He made of nothing the world, and all things therein, for His own glory. [c] Heb. 11. 3.

Quest. Why is the Son of God called Jesus? SECTION VIII.

Answ. The Son of God is called [d] Jesus, because He saveth His people from their sins. [d] Matt. 1. 21.

Quest. Why is our Saviour called Christ?

Answ. Our Saviour is called Christ, because

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He was anointed to the three offices of a Prophet, a Priest, and a King.

Quest. Why is Christ called the only Son of God?

Answ. Christ is called the only Son of God,
[e] John 1.18. because He [e] only is the Son of God by nature, and from eternity.

Quest. Why is Christ called our Lord?

Answ. Christ is called our Lord, because to
[f] Phil. 2. 11. Him belongeth absolute [f] dominion over us all, and obedience from us all.

SECTION IX. *Quest.* How many natures are there in Christ?

Answ. In Christ, who is but one Person, are
[g] Matt. 1. 23. John 1. 1. two natures: namely, the [g] nature of God, and the nature of man.

Quest. Why was it requisite that our Redeemer should be God?

Answ. It was requisite that our Redeemer should be God, that He might restore the image of God to us, and us to the favour of God,
[h] Heb. 7. 25. and [h] so perfect the work of our salvation.

Quest. Why was it requisite that our Redeemer should be man?

Answ. It was requisite that our Redeemer
[i] Gal. 4. 4. should be man, that, being the [i] promised Seed of a woman, He might discharge the price of our redemption in the same human nature in which we have sinned.

Quest. Was Christ then made perfect man?

[k] Heb. 4. 15. *Answ.* Christ was made [k] in all things like unto us, but had no sin: for He was conceived by the Holy Ghost.

SECTION X. *Quest.* Why was it requisite that our Saviour should suffer death?

Answ. It was requisite that our Saviour should suffer death, because He was made a sin-
[l] Lev. 4. 29. offering, which [l] by the law was to be slain.

Quest. What death did Christ die?

[m] Heb. 12. 2. *Answ.* Christ died a [m] shameful, painful, and accursed death upon the cross.

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Quest. Why is it said that Christ was buried?

Answ. It is said that Christ was buried, that it might appear He was certainly [n] dead, and did afterwards as certainly rise again from the dead. [n] Acts 13. 29—31.

Quest. Why is it affirmed that Christ descended into hell?

Answ. It is affirmed that Christ descended into hell, that it might appear He continued under the [o] dominion of death for a time, and overcame death and hell. [o] Rom. 6. 9.

Quest. Which are reputed the three degrees of Christ's humiliation? SECTION XI.

Answ. The three degrees of Christ's [p] humiliation are His birth, death, and burial under the dominion of death. [p] Phil. 2. 8.

Quest. Which are reputed the three degrees of Christ's exaltation?

Answ. The three degrees of Christ's exaltation are his [q] resurrection, ascension into Heaven, and glorification at the right hand of the Father. [q] Rom. 8. 34.

Quest. Why was it requisite that our Saviour should rise from the dead?

Answ. It was requisite that Christ should [r] rise from the dead for our justification, and also in reference to our resurrection both in soul and body. [r] Rom. 4. 25.

Quest. When did our Saviour rise from the dead?

Answ. Our Lord and Saviour [s] rose from the dead the third day after His death; which day is therefore called the Lord's day. [s] Luke 24. 46.

Quest. What mean you by Christ's ascension into Heaven? SECTION XII.

Answ. By Christ's ascension into Heaven, I mean that He did once locally and visibly [t] ascend into the highest Heaven. [t] Eph. 4. 10.

Quest. Why was it requisite that our Saviour should ascend into Heaven?

Answ. It was requisite that our Saviour should

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ascend into Heaven, that He might appear in the presence of God for us, fill us with heavenly
[u] John 14.3. gifts, and [u] prepare a place in Heaven for us, and receive us into it.

Quest. What mean you by Christ's sitting at the right hand of God?

Answ. By Christ's sitting at the right hand of God, I mean that as King and Judge He sitteth
[w] 1 Pet. 3. 22. in an estate of Majesty and Power [w] above all creatures in Heaven and earth.

Quest. Why was it requisite that our Saviour should sit at the right hand of the Father in Heaven?

Answ. It was requisite that our Saviour should sit at the right hand of the Father, that He might
[x] Ps. 110. 1. be perfectly able [x] to subdue all His enemies, and to intercede for us, and save us eternally.

SECTION XIII. *Quest.* In the last Judgment, who shall be judge?

[y] Acts 17. 31. *Answ.* In the last Judgment, [y] Christ, as supreme Judge, shall pronounce the final sentence.

Quest. In the last Judgment, who shall be judged?

[z] 1 Pet. 4. 5. *Answ.* In the last Judgment, all men, [z] both quick and dead, shall be judged.

Quest. Concerning what shall men be judged?

[a] 2 Cor. 5. 10. *Answ.* Men shall be judged concerning [a] all things done in this life, whether they be good or evil.

Quest. By what shall men be judged?

[b] Rev. 20. 12. *Answ.* Men shall be judged by the [b] books of God's omniscience, of life, of man's conscience, and of the Holy Scriptures.

SECTION XIV. *Quest.* Why do you believe in the Holy Ghost?

Answ. I believe in the Holy Ghost, because
[c] Acts 5. 3, 4. He is [c] true God.

Quest. What mean you by the Holy Ghost?

[d] Eph. 4. 30. *Answ.* By the Holy Ghost I mean the [d] Spirit of God, who, in respect of His nature, is the third Person in the Divine Essence.

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Quest. Why is the Holy Ghost called the Spirit of God?

Answ. The Holy Ghost is called the Spirit of God, because He proceedeth from the Father and the Son, and therefore is a Person [e] distinct from Them both. [e] John 14. 16.

Quest. Why is the Spirit of God called Holy?

Answ. The Spirit of God is called Holy, or the Spirit of Holiness, in respect of His office, because He furnisheth our hearts with spiritual and saving graces, by His work of [f] sanctification. [f] 2 Thess. 2. 13.

Quest. What mean you by the Holy Church? SECTION XV.

Answ. By the Holy Church, I mean that [g] family of believers, or household of God, which is built upon the foundation of the holy Prophets and Apostles. [g] Eph. 2. 19, 20.

Quest. How is this Church distinguished?

Answ. The Church is distinguished into the Church visible, which is here upon earth; and the Church invisible, which is in Heaven.

Quest. Why is the Church called Catholic?

Answ. The Church is called Catholic, or universal, as comprehending all true Christians, howsoever dispersed.

Quest. What is the first Christian privilege of the Church?

Answ. The first Christian privilege of the Church is the communion of Saints, who, as [h] fellow-members, are united in that mystical body the Church, whereof Christ is the Head. [h] 1 Cor. 12. 12.

Quest. What is the second privilege of a Christian? SECTION XVI.

Answ. The second privilege of a Christian is the forgiveness of sins, which is preached to all men in the Name of Christ, and [i] sealed in Baptism to the penitent believer. [i] Acts 2. 38.

Quest. What is sin?

Answ. [k] Sin is a transgression of the law of God, and can be forgiven by God only. [k] 1 John 3. 4.

Quest. How is sin distinguished?

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Answ. Sin is distinguished into original sin, [l] Psal. 51.5. or the [l] sinfulness of man's nature; and actual sin, which is committed in respect of thought, word, or deed.

Quest. What is the just reward of sin?

Answ. The just reward of sin is eternal death, [m] Col. 2. 13, 14. but it is [m] pardonable through the meritorious death of our Saviour Christ.

SECTION XVII. *Quest.* What is the third privilege of a Christian?

Answ. The third privilege of a Christian is [n] 1 Cor. 15. 54. the [n] raising of his mortal body from the corruption of the grave unto immortal glory.

Quest. Upon what ground do you believe this resurrection of your body?

Answ. I believe the resurrection of my body, [o] 1 Cor. 6. 14. because God hath to this purpose declared [o] His power and good pleasure, that He both can and will raise it.

Quest. How hath God declared that He will raise your body?

Answ. God hath declared that He will raise [p] 2 Cor. 4. 14. my body from the grave, after the [p] example of the resurrection of Christ my Lord and Saviour.

Quest. Shall not the wicked also be raised from the dead?

Answ. There shall be a resurrection both of the just and unjust; howbeit, the wicked shall [q] Dan. 12. 2. not be raised to glory, but [q] to shame and everlasting contempt.

SECTION XVIII. *Quest.* What is the fourth privilege of a Christian?

Answ. The fourth privilege of a Christian is [r] Psal. 16. 11. [r] everlasting life, or the enjoyment of all true happiness for ever.

Quest. Wherein doth this true happiness consist?

Answ. This true happiness consisteth in the [s] 1 Cor. 13. 12. [s] glorification of the soul and body, and in the

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everlasting abode with Saints, Angels, and God Himself, in Heaven.

Quest. If this be the privilege of the righteous, what then is the portion of the wicked?

Answ. The portion of the wicked is [t] eternal death, and a deprivation of all comforts. [t] 2 Thess. 1. 9.

Quest. Wherein doth this eternal death particularly consist?

Answ. Eternal death consisteth in the loss of God's presence; and in the enduring of the sting of conscience, and of the torments of hell-fire for ever.

Quest. How many Persons are there in the Divine Essence? SECTION XIX.

Answ. In the Divine Essence, which is but One, there are three distinct Persons; namely, the Father, the Son, and the Holy Ghost, who are distinguished by their properties.

Quest. What is the property of God the Father?

Answ. The property of God the Father is to have begotten the Son, and to [u] create the world. [u] Heb. 1. 2.

Quest. What is the property of God the Son?

Answ. The property of God the Son is to be begotten of the Father, and to [x] redeem mankind. [x] 1 Tim. 2. 5, 6.

Quest. What is the property of God the Holy Ghost?

Answ. The property of God the Holy Ghost is to proceed from the Father and the Son, and to [y] sanctify the elect people of God. [y] 1 Pet. 1. 2.

THE COMMANDMENTS.

Quest. Upon how many tables were the Ten Commandments written? SECTION XX.

Answ. The Ten Commandments were [z] written upon two tables of stone, with the finger of God. [z] Exod. 31. 18.

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Quest. How many ways are the Commandments propounded?

Answ. The Commandments are propounded two ways: that is, negatively, whereby sins are forbidden; and affirmatively, whereby duties are enjoined.

Quest. What is the tenor of a negative commandment?

Answ. The tenor of a negative commandment is to forbid every sort and degree of the sin forbidden, and to [a] enjoin the contrary duty.

[a] Eph. 4. 28.

Quest. What is the tenor of an affirmative commandment?

Answ. The tenor of an affirmative commandment is to enjoin every sort and degree of the duty enjoined, and to [b] forbid the contrary sin.

[b] Mark 7. 10.

Quest. How is the revealed will of God distinguished?

SECTION XXI.

Answ. The revealed will of God is distinguished into the unwritten word of God, and the written word of God.

Quest. How long had the Church of God His unwritten word?

Answ. The Church of God had His unwritten word from the [c] beginning of the world unto the time of Moses; and since that time it hath had the written word, which is called Holy Scriptures.

[c] Luke 1. 70.

Quest. Why is the written word of God called Holy Scriptures?

Answ. The written word of God is called Scriptures, because it is committed to writing; and Holy, because it was written by [d] holy men, who were inspired by the Holy Ghost.

[d] 2 Pet. 1. 20, 21.

Quest. What is set forth in the preface to the Ten Commandments?

Answ. In the preface to the Ten Commandments is set forth the authority of God that commandeth, and the reason of man's obedience to Him above all others.

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Quest. Which is the first Commandment? SECTION XXII.

Answ. The [e] first Commandment is, *Thou shalt have none other gods but me:* which concerns the acknowledgment of the only true God. [e] Mark 12. 29. 32.

Quest. What are the sins forbidden in this first Commandment?

Answ. In the first Commandment are forbidden the sins [f] of such as acknowledge no God, and the sins of such as serve false gods, or serve not the true God only. [f] Psal. 14. 1.

Quest. What is the duty enjoined in this first Commandment?

Answ. In the first Commandment it is enjoined, that I [g] acknowledge the one only true God for my God. [g] 1 Cor. 8. 6.

Quest. Whereby will this your acknowledgment of the true God appear?

Answ. My acknowledgment of the true God will appear by my [h] loving, fearing, obeying, and trusting Him above all others. [h] Mark 12. 30.

Quest. Which is the second Commandment? SECTION XXIII.

Answ. The second Commandment is, *Thou shalt not make to thyself any graven Image,* and so forth: which concerns the [i] worshipping of the true God only. [i] Matt. 4. 10.

Quest. What sins are forbidden in this second Commandment?

Answ. In the second Commandment are forbidden the sins of such as worship images, or [k] any other creatures; and of such as neglect, or falsify, the worship of the true God. [k] Rom. 1. 25.

Quest. Why must you especially beware of such idol worship?

Answ. I must especially beware of the worship of idols, because our God is a jealous God, and a [l] severe punisher of idolatry. [l] Deut. 8. 19.

Quest. What is the duty enjoined in this second Commandment?

Answ. In the second Commandment it is enjoined, that God only be religiously wor-

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[m] John 9. 31. shipped, in my body and spirit, [m] according to His own will: and to such worshippers He hath promised His especial mercy.

SECTION XXIV. *Quest.* Which is the third Commandment?

Answ. The third Commandment is, *Thou shalt not take the Name of the Lord thy God in vain:*

[n] 1 Tim. 6. 1. which concerns the [n] keeping God's Name from profanation.

Quest. What are the sins forbidden in this third Commandment?

Answ. In the third Commandment are forbidden the sins of such as blaspheme the Name

[o] Job 1. 5. of God in [o] thought, word, or action; as also the sins of false swearing, or perjury.

Quest. Why must you especially beware of profaning God's Holy Name?

Answ. I must especially beware of profaning

[p] 2 Sam. 12. 14. God's Holy Name, because Himself hath [p] especially threatened to punish such offenders.

Quest. What is the duty enjoined in this third Commandment?

Answ. In the third Commandment it is enjoined, that the Name of God, and whatsoever beareth the Name of God, be used reverently;

[q] Ezek. 17. 18, 19. and that [q] religious oaths be taken and observed with due care and conscience.

SECTION XXV. *Quest.* Which is the fourth Commandment?

Answ. The fourth Commandment is, *Remember that thou keep holy the Sabbath day*, and so

[r] Gen. 2. 3. forth: which concerns the observation of [r] God's holy day.

Quest. What is the duty enjoined in this fourth Commandment?

Answ. In the fourth Commandment it is enjoined, that on God's holy day I attend upon

[s] Acts 20. 7. His Service in prayer, [s] in receiving His word and Sacraments, and in meditation upon His works of creation and redemption.

Quest. What is the sin forbidden in this fourth Commandment?

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Answ. In the fourth Commandment is forbidden the [t] engagement of myself or family in worldly employments on God's holy day. [t] Isa. 58. 13.

Quest. Are no worldly employments allowable on the Lord's day?

Answ. Upon the Lord's day are allowable such worldly employments as concern acts of piety, [u] charity, and necessity. [u] Luke 6. 9.

Quest. Which is the fifth Commandment? SECTION XXVI.

Answ. The fifth Commandment is, *Honour thy Father and thy Mother:* [w] which is the first Commandment with promise, and concerns the mutual duties of inferiors and superiors. [w] Eph. 6. 2. 4.

Quest. What is the duty of inferiors to superiors?

Answ. The duty of inferiors to superiors is to give them honour: by which is meant [x] fear, reverence, obedience, and maintenance. [x] Lev. 19. 3.

Quest. What mean you by Father and Mother?

Answ. By Father and Mother I mean, not only natural parents, but also [y] governors in State, Church, and private families. [y] Rom. 13. 1, &c. Heb. 13. 17.

Quest. What is the duty of superiors to inferiors? 2 Kin. 5. 13.

Answ. The duty of superiors to inferiors is to [z] govern, protect, sustain, and instruct them. [z] 1 Pet. 5. 2.

Quest. Which is the sixth Commandment? SECTION XXVII.

Answ. The sixth Commandment is, *Thou shalt do no murder:* which concerns the preservation of man's life.

Quest. What are the sins forbidden in this sixth Commandment?

Answ. In the sixth Commandment is forbidden, not only the murderous shedding of blood, but also [a] hatred, revengeful anger, and grievous reproach. [a] 1 John 3. 15.

Quest. What is the duty enjoined in this sixth Commandment?

Answ. In the sixth Commandment is enjoined,

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that my own and my neighbour's life be preserved: which is done, partly by a [b] seasonable and moderate use of God's creatures, ordained for that end.

[b] Eccles. 10. 17.

Quest. What is further required to preserve man's life?

Answ. To preserve man's life is also required the avoiding of bodily danger, but chiefly the flying of [c] sin.

[c] Ps. 55. 23.

SECTION XXVIII. *Quest.* Which is the seventh Commandment?

Answ. The seventh Commandment is, *Thou shalt not commit adultery:* which concerns the [d] preservation of man's chastity.

[d] 1 Thess. 4. 3—5.

Quest. What are the sins forbidden in this seventh Commandment?

Answ. In the seventh Commandment are not only forbidden actual adultery and fornication; but also lascivious [e] desires, words, attire, and behaviour.

[e] Matt. 5. 27, 28.

Quest. What other sins are forbidden in this seventh Commandment, as inducements to uncleanness?

Answ. Inducements to uncleanness are excess in eating and drinking, idleness, and the like: which are also understood to be forbidden in the seventh Commandment.

Quest. What are the duties enjoined in this seventh Commandment?

Answ. In the seventh Commandment are enjoined [f] chastity and modesty, in thoughts, and all manner of conversation; as also sobriety, and vigilancy.

[f] 1 Pet. 3. 2.

SECTION XXIX. *Quest.* Which is the eighth Commandment?

Answ. The eighth Commandment is, *Thou shalt not steal:* which concerns the [g] preservation of man's goods, or property.

[g] 1 Sam. 12. 3.

Quest. What are the sins forbidden in this eighth Commandment?

Answ. In the eighth Commandment are not only forbidden the acts of violent and fraudu-

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lent theft; but also [h] covetousness, bribery, and withholding other men's dues. [h] Psal. 119. 36.

Quest. What are the duties enjoined in this eighth Commandment?

Answ. In the eighth Commandment are enjoined the [i] restoring and securing to all their dues; as also, the relieving of the poor. [i] Prov. 3. 27, 28.

Quest. What other duties are enjoined in this eighth Commandment, as means to preserve from the sin of theft?

Answ. Means to preserve from the sin of theft are the living and [k] labouring in a lawful calling; as well as contentedness, and avoiding of thievish and bad companions: which are also enjoined in the eighth Commandment. [k] Eph. 4. 28.

Quest. Which is the ninth Commandment? SECTION XXX.

Answ. The ninth Commandment is, *Thou shalt not bear false witness against thy neighbour:* which concerns the preservation of man's good name, by the [l] testimony of veracity and charity. [l] Eph. 4. 15.

Quest. What are the sins forbidden in this ninth Commandment?

Answ. In the ninth Commandment are not only forbidden the raising and promoting of false or malicious reports, but also [m] all sorts of lies. [m] Eph. 4. 25.

Quest. What are the duties enjoined in this ninth Commandment?

Answ. In the ninth Commandment are enjoined the [n] due preservation and vindication of my own and my neighbour's good name. [n] Phil. 4. 8.

Quest. What other duties are enjoined in this ninth Commandment, as means to preserve from bearing false or malicious testimony?

Answ. The means to preserve from bearing false and malicious testimony are a love to speak the truth, with a [o] charitable endeavour to cover the infirmities of others: which are also enjoined in the ninth Commandment. [o] Prov. 17. 9.

Quest. Which is the tenth Commandment? SECTION XXXI.

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Answ. The tenth Commandment is, *Thou shalt not covet thy neighbour's house*, and so
[p] Col. 3. 5, 6. forth: which, in general, concerns the [p] restrain-
[q] Gal. 5. 17. ing of sinful [q] lusts.

Quest. What are the particular sins forbidden in the tenth Commandment?

Answ. In the tenth Commandment are particularly forbidden the coveting my neighbour's
[r] Acts 20. 33. house, wife, servant, or any other [r] goods belonging to him.

Quest. What are the duties enjoined in this tenth Commandment?

Answ. The duties enjoined in the tenth Commandment are the regulation of my desires in
[s] Heb. 13. 5. reference to other men's enjoyments, and [s] contentedness with my own present state.

Quest. What means are here enjoined for the attainment of that contentedness?

Answ. Means for the attainment of contentedness are meditation upon God's appointments, upon mine own unworthiness, and upon the
[t] Eccles. 5. 10. [t] creature's insufficiency.

SECTION XXXII. *Quest.* How are the Ten Commandments fulfilled?

Answ. The Ten Commandments are fulfilled
[u] Matt. 22. 37—40. by [u] loving God above all things, and my neighbour as myself.

Quest. Who is your neighbour?
[v] Rom. 13. 8. *Answ.* My neighbour is [v] every man that standeth in need of my help.

Quest. How is your neighbour to be loved?

Answ. My neighbour is to be loved with the
[w] 1 John 3. 18. same [w] kind of love which I owe to myself.

Quest. With what kind of love ought you to love yourself?

Answ. The love wherewith I ought to love myself must be pure, sincere, fervent, and constant.

SECTION XXXIII. *Quest.* By what means may you obtain ability to keep God's Commandments?

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Answ. I may obtain [x] ability to keep God's Commandments by diligent prayer. [x] Psal. 143. 10.

Quest. What is prayer?

Answ. Prayer is a calling upon God [y] with the heart, and sometimes with the voice, as well by a prescript form of words, as in occasional expressions. [y] Hos. 7. 14.

Quest. To whom must prayer be made?

Answ. Prayer must be made to [z] God as the only object of religious worship. [z] Rom. 10. 13.

Quest. How ought religious prayers to be made?

Answ. Religious prayers ought to be made through the mediation of Christ, and [a] in faith; which implieth sincerity of heart, regard to God's revealed will, and charity to our neighbours. [a] James 1. 6.

THE LORD'S PRAYER.

Quest. Why is the Prayer, which beginneth with *Our Father, which art in Heaven*, called the Lord's Prayer? SECTION XXXIV.

Answ. The Prayer which beginneth with *Our Father, which art in Heaven*, is called the Lord's Prayer, because it was taught us by our Lord Jesus Christ, in whose [b] Name we do pray unto God the Father: and it containeth a preface, six petitions, and a Doxology, or conclusion with praise to God. [b] John 16. 23.

Quest. Which is the preface to the Lord's Prayer?

Answ. The preface to the Lord's Prayer is, *Our Father, which art in Heaven;* where, by saying *our Father*, and not *my Father*, we are taught to [c] pray in brotherly charity for others, as well as for ourselves. [c] 1 Thess. 5. 25.

Quest. What learn you by praying to God as a Father?

Answ. By praying to God as a Father I learn,

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[d] Matt. 7. 11. that as He is [d] most gracious, so I ought to come unto Him with humble confidence.

Quest. What learn you by praying to God in the Heavens?

Answ. By praying to God in the Heavens I [e] Psal. 115. 3. learn, that as He is most [e] powerful and glorious, so I ought to come unto Him with holy reverence.

SECTION XXXV. *Quest.* Which is the first petition in the Lord's Prayer?

Answ. The first petition in the Lord's Prayer is, *Hallowed be Thy Name:* by which we are [f] Psal. 148. 13. taught, first and [f] chiefly to desire and endeavour the glorification of God's Holy Name.

Quest. What is meant by the Name of God?

Answ. By the Name of God is meant in general, God Himself; in particular, His titles, [g] Psal. 138. 2. attributes, and [g] memorials.

Quest. What is meant by hallowing?

[h] Lev. 10. 3. *Answ.* By hallowing or [h] sanctifying is meant, the consecrating to an holy use, or glorifying.

Quest. What then do we beg of God in this first petition?

Answ. In the first petition we beg of God, that His glorious Name and our holy profession [i] Psal. 72. 19. be not blasphemed, but [i] glorified by ourselves, and others, in thought, word, and deed.

SECTION XXXVI. *Quest.* What is the second petition in the Lord's Prayer?

Answ. The second petition in the Lord's Prayer is, *Thy Kingdom come:* which concerns the establishment of the Kingdom of God, and [k] Rom. 5. 21. the destruction of the [k] contrary Kingdoms, of sin, Satan, and death.

Quest. How manifold is the Kingdom of God?

Answ. The Kingdom of God is threefold: [l] 2 Chr. 20. 6 namely, the [l] Kingdom of power, over all creatures; the Kingdom of grace, in the hearts of

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His children; and the Kingdom of glory, which is in Heaven.

Quest. What is meant by the coming of God's Kingdom?

Answ. By the coming of God's Kingdom is meant the establishment of His spiritual dominion, where it is not received; and the enlargement of it, where it is received.

Quest. What then do we pray for concerning God's three Kingdoms?

Answ. Concerning God's three Kingdoms we pray, that He would [m] rule among His enemies, propagate His Gospel, and send His Son in the clouds for the accomplishment of our salvation. [m] Psal. 103. 19.

Quest. Which is the third petition in the Lord's Prayer? SECTION XXXVII

Answ. The third petition in the Lord's Prayer is, *Thy will be done in earth, as it is in heaven:* which concerns our obedience to God. For we pray that His will may be done, and not ours.

Quest. How is the will of God distinguished?

Answ. The will of God is distinguished into the [n] secret will of God, which requireth acquiescence in His providence, and the revealed will of God, which requireth active obedience. [n] Deut. 29. 29.

Quest. After what manner ought this revealed will of God to be done?

Answ. The revealed will of God ought to be done by us men upon earth, as the same is done by [o] His Angels in Heaven. [o] Psal. 103. 20, 21.

Quest. Which is the fourth petition in the Lord's Prayer? SECTION XXXVIII.

Answ. The fourth petition in the Lord's Prayer is, *Give us this day our daily bread:* which concerns the [p] maintaining of our bodies in this temporary life. [p] Exod. 23. 25.

Quest. What is meant by daily bread?

Answ. By daily bread are meant all outward

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comforts necessary for our sustenance, in our
q Prov. 30. 8. q present and respective conditions.

Quest. What is meant by our bread?

Answ. By our bread is meant that relief which
r 2 Thess. 3. 12. is r procured by direct and honest means.

Quest. Why do we beg our bread from God every day?

Answ. We beg our bread from our Heavenly Father every day, that we may obtain it from Him with His fatherly and daily blessing,
s 1 Tim 6. 8. s and may rest contented with present necessaries.

SECTION XXXIX. *Quest.* Which is the fifth petition in the Lord's Prayer?

Answ. The fifth petition in the Lord's Prayer is, *And forgive us our trespasses, as we forgive them that trespass against us:* which concerns
t Matt. 18. 32. 35. t God's pardoning our trespasses or debts.

Quest. What mean you by trespasses or debts?

u Psal. 51. 4. *Answ.* By trespasses or debts I mean u sins, by which we become in a manner indebted to the justice of God.

Quest. What then do we particularly desire of God in this fifth petition?

Answ. In this fifth petition we particularly desire, that God would not exact from us the
w 2 Cor. 5. 21. penalty of sin, but would accept of the w satisfaction of Christ, and would for His sake discharge us from the debt.

Quest. Why do we pray to God to forgive us, as we forgive our offenders?

Answ. We pray God to forgive us, as we forgive our offenders; because our forgiving them is a condition of our forgiveness; and
x Mark 11. 25, 26. an x obligation to ourselves so to forgive others, as we desire God to forgive us.

SECTION XL. *Quest.* Which is the sixth petition in the Lord's Prayer?

Answ. The sixth petition in the Lord's

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Prayer is, *And lead us not into temptation, but deliver us from evil:* which concerns our preservation from the [y] power of sin and Satan.

[y] Psal. 119. 133.

Quest. Upon what terms do we pray to be delivered from temptation and sin?

Answ. We pray conditionally [if it please God] to be delivered from temptation: but we pray [z] absolutely to be delivered from the evil of it.

[z] John 17. 15.

Quest. Doth God tempt us to sin?

Answ. Though God do try us, yet doth He not [a] properly tempt us to sin: but yet for our sins He may both permit Satan to tempt us, and permit us to fall by the temptation.

[a] Jam. 1. 13.

Quest. What do we then particularly pray for, concerning temptation?

Answ. Concerning temptation we particularly pray, that [b] God would be with us in the temptation, would support us under it, and safely deliver us out of it.

[b] 1 Cor. 10. 13.

Quest. Which is the Doxology, or conclusion with praise, of the Lord's Prayer?

SECTION XLI.

Answ. The Doxology and conclusion of the Lord's Prayer is, *For Thine is the kingdom, and the power, and the glory, for ever, Amen,* which contains a form of praising God, as well as [c] a reason why we put up the petitions unto Him.

[c] Psal. 22. 27, 28.

Quest. What is meant by kingdom, power, and glory?

Answ. By kingdom, power, and glory, is meant the [d] Majesty of God's supreme and omnipotent rule over all creatures.

[d] 2 Chron. 20. 6.

Quest. Do not rule, power, and glory, belong also to earthly princes?

Answ. Rule, power, and glory belong, in some respect, to earthly princes: but [e] originally, eminently, and eternally they belong only to God.

[e] 1 Tim. 1. 17.

Quest. What is meant by *Amen?*

Answ. By *Amen,* or [f] So be it, are meant

[f] Jer. 28. 6.

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approbation, assurance, and desire of accomplishment.

SECTION XLII.

Quest. How many parts of prayer are there?

Answ. There are four parts of prayer;

[g] 1 Tim. 2. 1. namely, [g] supplication, petition, intercession, and thanksgiving.

Quest. What is meant by supplication and petition?

[h] Hos. 14. 2. *Answ.* By supplication is meant [h] prayer for the averting of evil; and by petition is meant prayer for the obtaining of good.

Quest. What is meant by intercession and thanksgiving?

[i] Col. 1. 3, 4. *Answ.* By intercession is meant [i] prayer for others; and by thanksgiving is meant praising God for mercies already received.

Quest. Upon what terms must we generally pray for God's favour?

Answ. What God hath absolutely commanded or promised, we must pray for absolutely; and what He hath promised upon conditions, we must pray for under the same conditions.

THE SACRAMENTS.

SECTION XLIII.

Quest. How many are the Sacraments of the New Testament?

Answ. As there be two chief sacraments of the Old Testament; namely, circumcision and the passover: so there are two Sacraments of

[k] Matt. 28. 19. 1 Cor. 11. 26. the New Testament; namely, [k] Baptism and the Lord's Supper.

Quest. What do these two Sacraments of the New Testament set forth?

Answ. Baptism setteth forth new birth, and therefore is received but once: the Lord's Supper setteth forth spiritual [l] nourishment, and is received oftentimes.

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Quest. How many things are required to make a Sacrament?

Answ. To make a Sacrament are required three things; namely, an [m] outward sign signifying, an inward grace signified, and a Divine word of institution and promise belonging to them. [m] 1 Cor. 11. 23, 24.

Quest. Doth the outward sign in a Sacrament only signify?

Answ. The outward sign in a Sacrament doth not only signify, but also [n] exhibit and seal the inward and spiritual grace to the believing receiver. [n] 1 Cor. 10. 16.

Quest. What is Baptism? SECTION XLIV.

Answ. Baptism is an application of water, [o] in the Name of the Holy Trinity. [o] Matt. 28. 19.

Quest. What is the inward or spiritual part in Baptism?

Answ. The inward or spiritual part in Baptism is the purging and [p] mortification of sin, and a spiritual resurrection to the state of grace and newness of life. [p] Rom. 6. 2—4.

Quest. How many states of man are there in the world?

Answ. In this world there are three states of man: first, the [q] state of innocency, in which the first man was created after the image of his Maker; secondly, the state of sin, in which all men were naturally born; thirdly, the state of grace, into which we are translated by Christ. [q] Eccles. 7. 29.

Quest. What is required to make Baptism effectual? SECTION XLV.

Answ. To make Baptism effectual, it is required that the baptized person practise the [r] two chief conditions of the Christian covenant; repentance, and faith. [r] Heb. 6. 1.

Quest. What is repentance?

Answ. [s] Repentance is a sorrowful sense and [s] Acts 26. 20.

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acknowledgment of sin, with a turning from it unto God.

Quest. Upon what doth our faith chiefly rely?

Answ. Our faith doth chiefly rely upon the gracious [t] promises of a most faithful and most powerful God, which promises are ratified in Christ.

[t] Rom. 4. 20, 21.

Quest. But why are infants admitted to the Sacrament of Baptism?

Answ. Infants are admitted to the Sacrament of Baptism, upon the profession of Christianity made by those that undertake for them.

SECTION XLVI.

Quest. By what name is the second Sacrament called in Holy Scripture?

Answ. In the Holy Scripture the second Sacrament is called the Lord's Table, [u] the Lord's Supper, and the Breaking of bread.

[u] 1 Cor. 11. 20.

Quest. Why is the second Sacrament called the Lord's Supper?

Answ. The second Sacrament is called the Lord's Supper, because the [w] Lord Jesus Himself ordained it, for a continual memorial of His own death.

[w] 1 Cor. 11. 25, 26.

Quest. What outward Elements are to be used in the Lord's Supper?

Answ. The outward Elements to be used in the Lord's Supper are bread and wine, which are [x] two sorts of food most excellent in their kind.

[x] Psal. 104. 15.

Quest. Why is our communion with Christ set forth by eating and drinking?

Answ. Our communion with Christ is set forth by eating and drinking, to show our [y] near conjunction with Him, by whom our spiritual life is maintained.

[y] John 6. 56.

SECTION XLVII.

Quest. Are the bread and wine at the Lord's Table changed?

Answ. The [z] bread and wine at the Lord's

[z] Matt. 26. 26—29.

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Table are not changed in nature, but in use; as being appointed there to set forth something which is inward and spiritual.

Quest. What do the breaking of the bread, and pouring out of the wine, at the Lord's Table, set forth?

Answ. [a] The breaking of the bread, and pouring out of the wine, at the Lord's Table, set forth the breaking of Christ's body and the shedding of His blood upon the Cross for us. [a] Luke 22. 19, 20.

Quest. What doth the distributing of the bread and wine at the Lord's Table set forth?

Answ. The distributing of the bread and wine, at the Lord's Table, setteth forth the distributing or giving of Christ's body and blood to us, as [b] food for our souls. [b] 1 Cor. 10. 16.

Quest. By what means are the body and blood of Christ in the Lord's Supper received?

Answ. The body and blood of Christ in the Lord's Supper are received by the grace of faith.

SECTION XLVIII.

Quest. After what manner are the body and blood of Christ in the Lord's Supper received?

Answ. The body and blood of Christ in the Lord's Supper are received [c] spiritually by the worthy communicant. [c] John 6. 55, 56.

Quest. What is required to make a worthy communicant?

Answ. To make a worthy communicant it is [d] required, that before a man come to the Lord's Table, he examine himself; which presupposeth in him a competent knowledge of himself. [d] 1 Cor. 11. 28.

Quest. Why must a man examine himself, before he cometh to the Lord's Table?

Answ. A man must examine himself, before he come to the Lord's Table, because the un-

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[e] 1 Cor. 11. 27. 29. worthy communicant [e] becometh guilty of the body and blood of Christ, and eateth and drinketh judgment to himself.

Quest. Concerning what things ought a communicant chiefly to examine himself?

Answ. A communicant ought to examine himself concerning his repentance, faith, and [f] Matt. 5. 23, 24. thankfulness towards God; as also, concerning his [f] charity toward men; all which are absolutely requisite to make a worthy communicant.

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PRAYERS.

O LORD, open thou my lips, and my mouth shall shew forth thy praise. *Psalm* li. 15.

O ALMIGHTY GOD, who out of the mouths of babes and sucklings hast ordained strength; mortify and kill all vices in me, and so strengthen me by Thy grace, that by the innocency of my life, and constancy of my faith even unto death, I may glorify Thy Holy Name, through Jesus Christ our Lord; in whose own words I further call upon Thee, *Our Father*, &c.

ALMIGHTY and everlasting God, heavenly Father, I give Thee humble thanks that Thou hast vouchsafed to call me to the knowledge of Thy grace, and faith in Thee: increase this knowledge, and confirm this faith in me evermore. Give Thy Holy Spirit to me, that I, being born again, may be made an heir of everlasting salvation; through our Lord Jesus Christ, who liveth and reigneth with Thee and the Holy Spirit, now and for ever. *Amen.*

A PRAYER FOR THE MORNING.

O LORD, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; defend us in the same with Thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by Thy governance, to do always that is righteous in Thy sight, through Jesus Christ our Lord; in whose Name and words we further call upon Thee, *Our Father*, &c.

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Or this.

PREVENT us, O Lord, in all our doings with Thy most gracious favour, and further us with Thy continual help; that in all our works, begun, continued, and ended in Thee, we may glorify Thy Holy Name, and finally by Thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

A PRAYER FOR THE EVENING.

O GOD, from whom all holy desires, all good counsels, and all just works do proceed; give unto Thy servants that peace which the world cannot give; that both our hearts may be set to obey Thy commandments, and also that by Thee we being defended from the fear of our enemies, may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour; in whose Name we further call upon Thee; *Our Father*, &c.

Or this.

LIGHTEN our darkness, we beseech Thee, O Lord; and by Thy great mercy defend us from all perils and dangers of this night; for the love of Thy only Son, our Saviour, Jesus Christ. *Amen.*

THE END.

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EDUCATIONAL BOOKS.

CATECHETICAL SERIES—No. VII.

QUESTIONS

ILLUSTRATING THE CATECHISM

OF THE

Church of England.

BY THE

VEN. JOHN SINCLAIR,

A.M. PEMB. COLL. OXFORD, F.R.S.E.

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ARRANGEMENT OF THE CATECHISM.

Man's Original State.

Man's Fallen State.

The Christian Covenant
for his
Recovery and Salvation.

Privileges of the Christian Covenant, namely, to be made,	Duties of the Christian Covenant, namely,
1. Members of Christ.	1. Repentance.
2. Children of God.	2. Faith.
3. Inheritors of the kingdom of Heaven:	3. Obedience.
In other words,	Chief means of grace for performing those duties.
Forgiveness of past sins.	Prayer.
Present grace.	The Sacraments.
Future glory.	

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PREFACE.

THE first edition of this work was printed in 1829, and the second in 1833. Both were designed for a class of young persons belonging to the middle and higher ranks, whom the Author for some years, according to the practice generally retained in the Scotch Episcopal Church, catechised regularly on Sundays, as minister of St. Paul's Chapel, Edinburgh. He had no intention of printing a third edition till he should again have the privilege of teaching a similar class, but meanwhile the book remained for some time out of print, and several friends in various quarters, who had gratified him by adopting it, complained that copies were no longer to be procured. They had found it useful not only for the upper classes in superior national schools, but for schoolmasters and schoolmistresses in training, and for Sunday-school teachers. At the desire of those friends, this new edition, considerably enlarged, and in some respects simplified, is now most respectfully submitted to the public.

The business of catechising in our Church is to explain clearly the elements of religious knowledge, to define theological terms in the simplest manner, and give an accurate outline of the whole Christian system.

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A child is thus prepared to profit in after-life, both by public instruction and by private reading, whether of the Holy Scriptures or of other books conducive to piety. In the case of a well-grounded catechumen, this additional knowledge falls naturally into its right place, and the superstructure may be lofty in proportion to the breadth and solidity of the foundation. But if the child has not been catechised at all, or has been allowed to repeat answers by rote, without attention to their meaning, it is greatly to be feared that what he reads or hears afterwards will not supply the deficiency; that with regard to even the most ordinary technical terms, such as grace, faith, sacrament, justification, &c., however frequently he may meet with them or use them, he will acquire no distinct ideas; and that his religious information, whatever quantity he may accumulate, will to the last be partial, ill-assorted, and confused.

As this little work is intended principally to illustrate the Catechism of the Church of England, the Author has included all the questions in that venerable formulary, arranging them in the same order, but prefixing and interspersing, from time to time, additional proofs, definitions, and interrogatories.

The chief peculiarity in his method is, that, contrary to the usual practice, he tries to exercise the *understanding*, and to spare the *memory*. A fact or doctrine, once thoroughly understood, is not likely to be forgotten; but a child learns with difficulty, and soon forgets, long answers imperfectly apprehended and mechanically repeated. That the young catechumen may use his own words, even when they are not the best, the subjects treated of are divided into a great

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number of questions, so that he may be able to give the answer in a sentence consisting of a single clause, which is as much as children can, in general, compose extemporaneously. The efficacy of this method has been proved by experience, and by the high degree of interest manifested sometimes by very young persons in the catechetical instruction thus afforded them. They appear to feel a pleasurable consciousness of the progress, religious and intellectual, which they have evidently made.

The division into paragraphs is intended as another help to the understanding of the learner, who, having once carefully read over all the questions in one paragraph, will form a general idea of the subject, and will often find the answer to a leading question implied in the questions that follow.

The Author, notwithstanding his anxiety to express himself distinctly, has not scrupled to employ technical terms and phrases. These are, of necessity, more exact and logical than conversational expressions, and although obscure at first, are easily understood on being familiarly explained. For this purpose, the friends and private instructors of the catechumen are requested to let no word pass without an explanation, and to supply, of themselves, such questions as the progress and capacity of the children may require or admit.

Besides an Appendix, containing questions on some subjects which appeared important, but could not be conveniently included in the body of the work, the Author has added a Glossary, in which all the terms and phrases introduced are, as he hopes, clearly and not unsatisfactorily explained. He may here repeat,

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on the subject of religious instruction, what he has had frequent occasion to state officially, that children are not to be considered sufficiently acquainted with their own language, or even with the art of reading it, until they can understand their minister when he either writes or speaks to them in his ordinary or natural phraseology. It is singular, how often much less advancement is thought necessary to constitute a reader of the English language than of any other, ancient or modern. No man is considered capable of reading Hebrew, Greek, or German merely because he can decipher the character and pronounce the words. It is thought necessary that he should be able to understand and explain them. No sufficient reason, that I know of, has yet been given why the same rule should not also apply to English reading. Such a rule, generally admitted and acted upon, would be of great practical utility, and would prevent in some cases the managers of schools from attempting to rear a superstructure before they have laid a solid foundation—from hurrying children forward to higher branches of education, before they have been well grounded in that elementary knowledge of words which must form the root and basis of all knowledge whatever, and without which no knowledge can be communicated or received.

Some improvements in the work have recently occurred to the Author, or have been recommended by intelligent friends; but as more than 100,000 copies are already in circulation, he felt desirous to introduce as few changes as possible.

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QUESTIONS

ILLUSTRATING

THE CATECHISM

OF THE

CHURCH OF ENGLAND.

Man's original State.—Who created man? Of what two parts did God create him? What is the body? How does our Lord describe a soul or spirit? (Luke xxiv. 39, last clause.) In whose image did God create man? (Gen. i. 27.) Show that it could not be as to the body that God created man like Himself. (John iv. 24, first clause.) How does St. Paul explain, being created after God's image? (Eph. iv. 24.) What do you mean by man's original state[1]? What does Moses say as to the original perfection of God's works? (Gen. i. 31.) What does Solomon declare[2]? What do you mean by perfection[2]? Where did God place our first parents[3]? He made a covenant with them: what is a covenant[4]? If I make a promise to you, is that a covenant? Or if you make a promise to me? If we exchange promises, that is, if I make a promise to you, and you, on that condition, make a promise to me,

[1] His state in the beginning, when he was first made.

[2] God "hath made everything beautiful in his time;—nothing can be put to it, nor anything taken from it."—Eccles. iii. 11—14.

[3] In the garden of Eden, or Paradise.

[4] An agreement, bargain, or compact.

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have we then made a covenant? When I hire a servant, what promises do we exchange[1]? How many parties does a covenant require[2]? What do you here mean by a party[3]? Who were the parties to the covenant in Paradise? What did God promise our first parents[4]? What do you mean by immortal? What did our first parents promise to God generally? And in particular[5]? What law were they to obey[6]? What was God's threatening to them in case they broke the covenant? (Gen. ii. 17, last clause.) What is this covenant called[7]? What kind of works did it require? What was the name given by the heathens to man's original state of innocence and peace[8]?

Man's fallen State.—Did the covenant of works last long? Who broke it? How? Who tempted them? What blessings did they forfeit[9]? What is to forfeit? To what punishment did they expose themselves? Was it to temporal death only that they became liable? What does temporal death separate[10]? What does spiritual death separate? What is eternal death? Show that our first parents after the fall were alienated from God. (Gen. iii. 10.) What is meant by alienated? In common life, when a father squanders his fortune, what mischief befalls his children? When a father forfeits his hereditary honours, what do his children lose? What does hereditary mean? If Adam and Eve had

[1] You promise wages; he promises work.

[2] Two at the least.

[3] One who takes a part or share in a bargain or covenant.

[4] Happiness and immortality—immortal happiness.

[5] Generally, to obey the law of God; and in particular, to abstain from eating of the forbidden tree.

[6] The law written in their hearts, by which they knew right from wrong.

[7] The covenant of works, as requiring works of perfect righteousness.

[8] The Golden Age.

[9] The promised happiness and immortality.

[10] Temporal death separates the soul from the body; spiritual death separates the soul from God and goodness; eternal death makes the latter separation final, and sends both soul and body everlastingly to the place of torment.

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begotten children while they themselves were holy and immortal, what, may we assume, would have been the consequence to those children? Since they begot their children after they had become corrupt and mortal, what was the consequence to the children? What are the evil consequences of the fall in this life to mankind, as regards the body[1]? And as regards the soul[2]? What kind of sin is commonly opposed to original or birth sin? Give an instance of actual sin[3]. In the case of theft or lying, show the difference between original and actual sin and habitual sin[4]. How is habit strengthened[5]? What two points include all that the wisdom of Solomon could find out as to the origin of evil? (Eccles. vii. 29.) How did sin and death, according to St. Paul, come to reign in the world? (Rom. v. 12.) How does our Church describe man's fallen state[6]?

The Christian Covenant.—When our first parents broke their covenant with God, and brought ruin upon themselves and their posterity, did God cast them off for ever? What is meant by posterity? What is the new covenant called, which God entered into for their recovery and salvation? What is the disease of the soul? What is the healthy state of the soul[7]? What do you mean then by man's recovery? What is the first notice of the new covenant in Scripture? (Gen. iii. 15.) Why is it called the covenant of grace[8]?

[1] Sickness, pain, death. [2] Grief, shame, remorse.

[3] To tell a lie is actual sin; to be inclined to tell lies is original sin.

[4] To tell a lie once is actual sin; to tell a lie often is habitual sin; and the oftener a man tells lies, the more inclined he is to tell them: in other words, he becomes a more confirmed liar.

[5] By repeated acts.

[6] "Man is very far gone from original righteousness, and is of his own nature inclined to evil." (See the Ninth Article of Religion, at the end of the Prayer Book.)

[7] The disease of the soul is sin, its healthy state is righteousness: man's recovery therefore is when he is brought back from sin to righteousness.

[8] On account of God's grace or goodness, which it so wonderfully unfolds.

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Why is it called the Christian covenant[1]? Who are the parties to this covenant[2]? Have you entered into it? When did you enter? What is to baptize[3]? What is Christian baptism[4]? Who instituted Christian baptism? (Matt. xxviii. 19, 20.) Who are the persons here spoken to? To whom were they (the Apostles) to go? What were they to do to all nations? What were they to teach? In what form of words were they to baptize? What is to baptize in the name of any person[5]? Who was to be with them in teaching and baptizing? How long was He to be with them? Was He to be only with themselves personally? Why not[6]? With whom then[7]? What mistake do ignorant people sometimes fall into with respect to baptism[8]? What irreverent custom has arisen from this mistake? What are the only two things necessary to be done by the minister in baptism?

You have two names, a Christian name and a surname;—which of these did you receive when you were born? Which of them when you were baptized? From whom have we borrowed this custom of giving a name in baptism[9]? What rite in the Jewish Church answers to baptism among Christians[10]? Mention two remarkable persons who received their names when they were circumcised. (Luke i. 63; ii. 21.) What

[1] Because it was purchased by the death of Christ.

[2] God on the one side; and on the other, the child or the grown persons baptized.

[3] To wash.

[4] The mystical washing away of sin.

[5] To set apart solemnly for his service.

[6] Because they were only to live a few years.

[7] With their successors—the Ministers of the Gospel—till the end of the world.

[8] They look on baptism as a mere ceremony for giving a name: so that when they give a name to anything, to a ship, for instance, they irreverently call this baptising it. But to give a name is not by Divine appointment any part of baptism, which consists in washing or sprinkling with water, and dedicating solemnly to the service of the Father, and of the Son, and of the Holy Ghost; and would be valid and complete, although no name were given at all.

[9] From the Jews.

[10] Circumcision.

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practical advantage arises from this custom of giving a name at baptism[1]?

Privileges of the Christian Covenant.—What do you mean by the word privilege? What are the privileges of the Christian Covenant[2]? By whom were they purchased? On whom are they bestowed? Which is the first privilege? Speaking of the human body, if I call the head one part, what general name would I give the other parts? In a spiritual sense, what is the body of Christ[3]? What do you mean by spiritual? To what is it opposed[4]? Considering the Church as a body, who is the head? Who are the members? Can any member of the human body, the hand or foot, for instance, live separate from the head? From whom do the members of Christ receive their spiritual nourishment[5]? What do you mean by spiritual nourishment[6]? To take another illustration; what is meant by the body politic[7]? Who is the head of the body politic? Who are the members? What is the consequence to a citizen of renouncing his allegiance[8]? What is the consequence to the Christian of renouncing Christianity[9]?

What is the second privilege of the Christian covenant? What are the three kinds of sonship[10]? What

[1] We are reminded of our Christian privileges and duties.

[2] See the answer to the second question in the Church Catechism.

[3] Christ is the head, the Church is his body, Christians are his members.

[4] Spiritual means belonging to the soul or spirit, and therefore to eternity, and is opposed to temporal, or belonging to time.

[5] From Christ, their Head.

[6] The influence of God's Spirit to preserve our spiritual life, and make us holy, suggesting to us holy desires and good counsels, and prompting us to just works.

[7] The body politic means the nation, of which the sovereign is the head, and citizens are members.

[8] He is put out of the sovereign's protection, ceases to be a member of the body politic, loses all the privileges of citizenship, and is temporally ruined.

[9] He is put out of Christ's protection, ceases to be a member of the Church, loses all the privileges of Christianity, and is ruined everlastingly.

[10] By creation, adoption, and generation.

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is a child of God by creation called[1]? When a child is taken into a family which he does not belong to, and treated as a son, what is this called[2]? Who alone is God's Son by generation? What is Christ called on this account[3]? In which of these three senses are all mankind God's children? In which sense are Christians? (Gal. iii. 26.)

What is the third privilege of the Christian covenant? Prove from Scripture that the children of God are heirs of his kingdom. (Rom. viii. 17.) How does St. Peter describe this inheritance? (1 Pet. i. 4.)

The privileges of the Christian covenant admit a threefold division from their relation to time; which of them has reference to the past[4]? To the present? To the future? Show from the office for baptism that our Church adopts this division[5]. Show the same from the office for the communion[6].

Duties of the Christian Covenant.—What did your godfathers and godmothers promise and vow in your name at your baptism? What are godfathers and godmothers[7]? What is a vow? Express in three words the three things promised for you by your sureties[8]. Dost thou not think that thou art bound to believe and to do as they have promised for thee? What is the state to which you are called by baptism? Who called you to this happy state? How do you feel towards God on that account? Through whom does

[1] A creature. [2] Adoption. [3] His only begotten Son.

[4] Forgiveness of past sins, present grace, and future glory.

[5] The minister prays on behalf of the person to be baptized, that our Lord Jesus Christ would vouchsafe to "release him of his sins, —to sanctify him with the Holy Ghost,—and to give him the kingdom of heaven and everlasting life."

[6] The priest beseeches God, in behalf of the people, to "pardon and deliver them from all their sins,—to confirm and strengthen them in all goodness,—and to bring them to everlasting life."

[7] Sureties or sponsors; persons who answer to God for a child at baptism.

[8] Repentance, faith, and obedience.

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God call you to this state of salvation? How long do you desire to continue in it? By what means are you to continue? How are you to obtain the help of God's grace? Whose fault is it, then, if you do not continue in a state of salvation to your life's end? Why is it your own fault[1]?

What is the first duty of the Christian covenant? What do you mean by renouncing? What are the works of the devil, generally? And in particular[2]? In the case of pride, envy, malice, and falsehood, we not only obey his suggestions, but do something worse; what is that? Can we be said to imitate the devil in being led astray by the pomps and vanity of the world? Or by the sinful lusts of the flesh? Why not? For what purpose was our Saviour manifested? (1 John iii. 8.)

What do you in the second place renounce? Under what three heads does St. John arrange the pomps and vanity of this wicked world? (1 John ii. 16.) Express them in three words[3]. What better feeling does he tell you that the love of the world excludes? On what ground does he say that the world in itself is unworthy of our love? What is the reward of him that does the will of God? Must you renounce entirely the pleasures and advantages of the world? In what two cases must you renounce them[4]?

What do you in the third place renounce? What is St. Paul's declaration on this subject? (Rom. viii. 13.) What is the consequence of living after the flesh? Will you not die at any rate, whether you live after

[1] Because I either neglect to ask for God's grace, or neglect to profit by it.

[2] Generally, all sin; and in particular, those sins which the devil is capable of committing. He cannot be tempted by the pomps and vanity of the world, and he has no bodily appetites to gratify; so that his works are especially those of pride, envy, malice, and falsehood. In these we not only obey his suggestions, but imitate his example.

[3] Pleasure, wealth, and grandeur.

[4] When they are sinful in themselves, or when they lead decidedly into sin.

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the flesh or not[1]? What are you to mortify? What do you mean by the deeds of the body[2]? Are you able of yourself to mortify them? How then are you to do so? What will be your reward? Do you mean that, in order to live eternally, you must deny yourself all bodily gratification whatever? To what extent then must you deny yourself[3]?

THE CREED.

What is a creed[4]? Why must all the articles of a Creed be proved by Scripture[5]? Why must they be sanctioned by the Church[6]? How many Creeds does our Church sanction? What are they? Why is the reading of Creeds made part of the Church service? (Rom. x. 10.) Why is the first of them called the Apostles' Creed[7]? In what respect was this Creed found deficient[8]? When ignorant men misunderstood it, what remedy was provided? When perverse men

[1] Temporally, but not spiritually or eternally.

[2] The sensual or bodily appetites.

[3] I must keep my body in temperance, soberness, and chastity.

[4] A short form of Christian doctrine, proved by Scripture, and sanctioned by the Church.

[5] That they may have authority; in other words, that we may be obliged to believe them.

[6] Because a Creed is designed to show, not how a private person, but how the Church interprets Scripture.

[7] Because it contains a summary of the doctrines taught by the Apostles, and was called by that name in the primitive Church.

[8] The Apostles' Creed being a short summary, was liable to be misunderstood: to remedy this evil was the purpose of the Nicene Creed, which is longer and more precise. But as ignorance had misunderstood the Apostolic Creed, so perverseness misrepresented the Nicene. Many persons professed belief of it, while they really denied its most important articles. To prevent this was the design of the Athanasian Creed, which is drawn up with such precision, that there cannot be the smallest doubt what it means.

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misrepresented the Nicene Creed, what remedy was again provided? What then was the purpose of our three Creeds[1]? By whom was the Nicene Creed drawn up[2]? When? Who was Athanasius[3]?

The Scriptures.—You said that the articles of a Creed must be proved by Scripture or the Bible: what is the meaning of the word Bible[4]? Into what two parts is the Bible divided? To what nation was the Old Testament addressed? Who wrote the first five books? What are they sometimes called[5]? What were the three divisions of the Old Testament among the Jews? (Luke xxiv. 44.) What does our Saviour say respecting these divisions? How does this prove that they were all inspired[6]? Whose history do the Gospels relate? What is the meaning of the word Gospel[7]? And of the word Evangelist? Whose history does the Book of Acts contain? Who wrote it[8]? What is an Epistle? Mention Churches to which Apostles wrote letters. Mention rulers of the Church to whom they wrote letters[9]. Name private Christians. What do you mean by the Apocalypse[10]? What does the Apocalypse reveal? What does St. Paul say as to the inspiration of the ancient Scriptures? (2 Tim. iii. 16.) For what four pur-

[1] In the Apostles' Creed the Apostolic doctrine is expressed, in the Nicene it is explained, and in the Athanasian it is defined, that it may not be explained away.

[2] By a general council held at Nicæa in the year 325, though the concluding articles were added afterwards.

[3] A learned member of the Nicene Council, afterwards Patriarch of Alexandria.

[4] The Bible means the Book, and the title is given especially to the Scriptures as the book of God,—the best of books.

[5] The Pentateuch.

[6] There would otherwise have been no necessity that what was written in them should be fulfilled.

[7] The word Gospel means glad tidings; an Evangelist is a writer or messenger of glad tidings.

[8] St. Luke.

[9] Timothy and Titus.

[10] The Book of Revelation, so called because it reveals the history of the Church till the end of the world.

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poses does he say that they are profitable[1]? Which of these benefits refer to faith? Which of them to practice? How are the Scriptures profitable for doctrine? For reproof? For correction? And for instruction in righteousness? In what way does St. Paul connect the knowledge of the Scriptures with salvation? (2 Tim. iii. 15.) What is our Lord's commandment with respect to studying them? (John v. 39.)

Faith.—How does St. Paul define faith? (Heb. xi. 1.) What are the things hoped for[2]? What does he call them[3]? Why does he say that to the believer they are a substance[4]? What does he mean by the things not seen[5]? Why does he call faith the evidence of things not seen, or that which brings them within our view[6]? Give St. Paul's definition of faith more at large[7]. What is assent? What do you mean by assenting with the understanding or with the head[8]? What do you mean by assenting with the heart[9]? If you assent with your understanding to the fact that there is a God, what are you quite sure of[10]? If you assent with your heart, what feeling are you impressed with[11]? Is it a scriptural expression to speak of believing with the heart? What are St. Philip's words? (Acts viii. 37.) And St. Paul's? (Rom. x. 10.) Does

[1] The Scriptures are profitable for doctrine, by showing what we are to believe; for reproof, by explaining what we are to disbelieve; for correction, by teaching us to cease to do evil; for instruction in righteousness, by making us learn to do well.

[2] The joys of heaven. [3] A substance.

[4] Because the believer does not regard them as mere dreams and fancies, but as substantial realities.

[5] God, Christ, good and evil spirits, heaven, hell.

[6] Because the believer is affected by them in some measure, as if he saw them.

[7] The full assent of the understanding and of the heart to all the revelations of God to man, more especially as regards salvation through Christ.

[8] Being sure a thing is true. [9] Being suitably affected by it.

[10] That God exists.

[11] With fear of him as the greatest, and with love of Him as the best of beings.

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it follow, because a man feels sure a thing is true, that he will be suitably affected by it? What is a prodigal, or a man living beyond his means, quite sure of[1]? What would he do if he were suitably affected? Does it follow then that he will retrench his expenses? What mischief may a drunkard be sure that he will at last bring upon himself? What would he do if he were suitably affected? Does he then of course become a sober man[2]? What evil may a boy who will not attend school and learn his lessons be sure of suffering as a man? What would he do if he were suitably affected? Do all boys then attend school and learn their lessons? Why not[3]? Have you a right faith if you believe certain parts only of what God reveals? What part only of the Bible did the Sadducees receive[4]? What part do the Jews[5]? What must you believe besides his promises? You must assent, then, to all that God reveals—what degree of assent must you give? What doctrine especially do the Scriptures reveal[6]?

PART I.

I believe in God the Father Almighty, Maker of heaven and earth.—How does the unseen God show his eternal power and godhead[7]? What does St. Paul say of those who do not see God in his works[8]? And the Psalmist? (Psalm xiv. 1.) To make this point plainer by example: In what region of the earth

[1] That he will at last be ruined; but he is not always suitably affected so as to cut down his expenses.
[2] Not unless he lays to heart sufficiently the misery before him.
[3] Because they do not all lay to heart the disadvantages of being ignorant and good for nothing in after-life.
[4] The five books of Moses. [5] The Old Testament.
[6] Salvation through Christ.
[7] By the things that are made. (Rom. i. 20).
[8] That they are without excuse. (Rom. i. 20).

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are the animals warmly clothed with fur? Do men also in cold countries clothe themselves with fur? For what purpose? Is it for the same purpose that the animals are clothed with fur? Do the animals clothe themselves? What must the Clother of them have known with respect to the place they were to inhabit? What must He have known to be a good protection against cold? Could chance know these things? Could chance, then, clothe the animals? Who clothed them? How does the Psalmist express this argument? (Psalm xciv. 9.)

What do you mean by an attribute[1]? Into what three classes may the Divine attributes be divided[2]? How does the Psalmist express God's eternity[3]? (Psalm xc. 2, latter half.) St. James, his immutability or unchangeableness? (James i. 17, latter half.) Jeremiah, his omnipresence or ubiquity? (Jer. xxiii. 24.) St. Luke, his omnipotence? (Luke i. 37.) Daniel, his sovereignty[4]? St. John, his spirituality? (John iv. 24.) And St. Paul, his unity? (Eph. iv. 6.)

What are God's intellectual attributes? Is there anything that God does not know? Does He know any one thing more than another? Why not? What is his infinite knowledge called? What do we call his knowledge of things to come[5]? Prove the Divine omniscience. (Prov. xv. 3.)

What is wisdom? What is the difference between wisdom and knowledge[6]? What kind of end does

[1] A quality or perfection which we attribute or ascribe to God.
[2] Natural, intellectual, and moral.
[3] Thus referring to a past as well as future eternity.
[4] Dan. iv. 35.—None can say unto Him, what doest thou?
[5] Foreknowledge, or prescience.
[6] Wisdom is the right use of knowledge; and differs from it as the use of any power or faculty differs from the faculty itself.

*** Logically speaking, all the Divine attributes are natural: but the above division of them has been already sanctioned by our best divines, as a convenient mode of distinguishing from the rest attributes of the understanding and of the will.

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wisdom choose[1]? What kind of means does it employ? What is the end of all God's works, as regards Himself[2]? What is glory[3]? What is to manifest his glory[4]? As regards us, what is the end of all God's works[5]? How does St. Paul express this attribute? (1 Tim. i. 17.) To show further what is meant by wisdom, tell me the best end that you can yourself make choice of[6]? Where do you find the best means of gaining this end[7]? What then is your wisdom[8]?

What moral attribute of God do I refer to, when I say that He will render unto every man according to his deeds[9]? That He loveth righteousness, and hateth iniquity[10]? That He is loving unto every man[11]? That He is not only good to those who never have offended Him, but willing to forgive sinners[12]? And that He never deceives his creatures[13]? By what remarkable question does Abraham express God's justice? (Gen. xviii. 25, last clause.) By what title is the holiness of God expressed in the Old Testament? (Isa. xlvii. 4.) How does David declare the Divine goodness? (Psalm xxxiii. 5.) What practical conclusion does our Saviour draw from God's mercy? (Luke vi. 36.) How does He express the Divine veracity or truth? (John xvii. 17.)

[1] Wisdom chooses the best ends, and brings them to pass by the best means.
[2] To show forth or manifest his glory.
[3] Great honour.
[4] To show his wisdom, power, and goodness.
[5] To make us holy, that we may be happy.
[6] Everlasting happiness. [7] In the Scriptures.
[8] To search the Scriptures for the best means of gaining everlasting happiness, and then diligently to use them.
[9] Justice. [10] Holiness. [11] Goodness.
[12] Mercy. [13] Truth or veracity.

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PART II.

How is our Saviour's person denoted in the Creed? His office? His relation to God? His relation to man? And what summary is given of his history[1]?

And in Jesus.—Who commanded the blessed Virgin to call her son Jesus? What is the meaning of the word Jesus? (Matt. i. 21.) What name in the Old Testament is the same with Jesus in the New[2]? Who speaks of the ancient Israelites being brought by Jesus, meaning Joshua, into the possessions of the Gentiles? (Acts vii. 45.) Who speaks of Jesus giving the Israelites rest in the land of Canaan? (Heb. iv. 8.) Of what country is our Saviour to put his followers in possession? What kind of rest is He to give them[3]? What spiritual enemies does He enable them to conquer[4]? Joshua then was a type of Christ: what is a type? An antitype[5]?

Christ.—What title in Hebrew is the same with Christ in Greek? (John iv. 25.) What does the word Christ mean? What was the purpose of anointing[6]? How was Christ anointed[7]? (Acts x. 38, first clause.) To what offices was He anointed?

[1] The word "Jesus" denotes our Saviour's person; "Christ," his office; "God's only Son," his relation to God; "our Lord," his relation to us; and the remainder of the Creed, down to the article, "I believe in the Holy Ghost," gives a summary of his history.

[2] Joshua in Hebrew is the same with Jesus in Greek.

[3] An eternal rest in heaven.

[4] The world, the flesh, and the devil.

[5] A type is a representation, divinely given beforehand, of some important person or event. An antitype is the person or event represented.

[6] To mark out an individual as the person who was to hold a certain office.

[7] By the descent of the Holy Ghost upon Him at his baptism, He was anointed to the three offices of Prophet, Priest, and King; as our Prophet, He instructs us in our duty; as our Priest, He offers Himself a sacrifice for our sins; and as our King, He governs us, ruling over us by his law, and in us by his Spirit.

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How does He execute the office of a prophet? Of a priest? And of a king? Who foretold to the Israelites that a prophet like himself would be raised up among them? (Deut. xviii. 15.) In what respect was Moses superior to other prophets[1]? In order, then, to be like Moses, what must the new prophet do? What would be the consequence to the people if they did not hearken to Him? Did they hearken? How were they punished[2]? What kind of priesthood does St. Paul ascribe to Christ? (Heb. vii. 24.) What is said of Christ's kingly office in the second Psalm? (Psalm ii. 6.)

His only Son.—What are the three kinds of sonship[3]? In what sense are all mankind God's children? In what higher sense are Christians? In what higher sense still is Christ the Son of God? When the father is a human being, of what nature is the begotten son? When the Father is a Divine being, of what nature is the begotten Son? (John v. 18.) By what title does St. John mention Christ at the beginning of his Gospel? (John i. 1—3.) Is the Word expressly said to be a Divine person? What Divine work is He declared to have performed? How do you know that the Word was not God the Father[4]? That He was man as well as God? (ver. 14.) And that St. John himself had seen and conversed with Him? (ver. 14.) Of whom does St. Paul declare Christ to be the image? (Col. i. 15.) What prophet calls our Saviour Immanuel? (Isa. vii. 14.) What is the meaning of Immanuel? (Matt. i. 23.) What title does Jeremiah give Him? (Jer. xxxiii. 16.) What is the word used in the margin instead of Lord? What does the word Jehovah express[5]? (Exod. iii. 14.) Did the early

[1] He introduced a new dispensation of religion.
[2] Jerusalem was destroyed, and the nation dispersed.
[3] See p. 13, note 10.
[4] The Word was with God.
[5] Self-existence and eternity.—For other proofs that our Lord is a Divine person, see Isa. ix. 6; Col. i. 15; Heb. i. 1—4.

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Church believe in Christ's divinity[1]? Could many proofs that they believed it be produced?

Our Lord.—The Creed expresses Christ's relation to God, by saying that He is God's only Son;—how does it express his relation to us? In what two senses is Christ our Lord[2]? Prove that He is the Head and therefore Ruler of the Church. (Eph. i. 22.)

Who was conceived by the Holy Ghost.—By whom was Christ conceived? What was He free from, in consequence of his miraculous conception[3]? Why was it necessary that He should be free from original sin[4]?

Born of the Virgin Mary.—Of whom was Christ born? Of what lineage was Mary? Why was it necessary that He should be of David's lineage? (Matt. xxii. 42.) For what reason was this article introduced into the Creed[5]? Prove, then, that He had a real human body, and not the appearance only. (Luke xxiv. 39.) Prove that He had a real human soul. (Luke ii. 52.) How does the Athanasian Creed express the union of the Divine with the human nature in the person of Christ? Can He sympathize with man's weakness? What is to sympathize? (Rom. xii. 15.) How does St. Paul express this? (Heb. iv. 15.) Was Christ really tempted? Was He tempted altogether as we are? Did he ever commit sin?

Suffered.—What do we mean by Christ's passion[6]? What were the two chief occasions when Christ suffered? What outward symptom at Gethsemane shows the severity of his sufferings? (Luke xxii. 44.)

[1] The Church Universal, from the earliest times, believed in it, as might be proved by numerous quotations from the Fathers, and from the ancient liturgies.

[2] Both as God and as man.

[3] From original sin.

[4] Had He not Himself been pure from all sin, He could not have made atonement for the sins of others.

[5] To show that He was truly man as well as God.

[6] His sufferings.

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What strong expression on Mount Calvary? (Matt. xxvii. 46.) What remarkable petition do we find in the ancient Greek liturgies with respect to Christ's sufferings[1]? Did Christ deserve to suffer? Was He willing to suffer? (John x. 18.) Why? His sufferings are sometimes called vicarious: what does that mean[2]? In whose stead did He suffer? (Isa. liii. 5.)

Under Pontius Pilate.—Why was this article introduced into the Creed[3]? What prophet had foretold the exact time when Christ would be cut off? (Dan. ix. 26.) What does Daniel mean by weeks[4]? What office did Pontius Pilate hold? Under whom? (John xix. 15, last clause.) Were the Jews then a free people? Who had foretold that before Shiloh came the sceptre should depart from Judah? (Gen. xlix. 10.) Who was meant by Shiloh[5]? And what by the sceptre departing from Judah?

Was crucified.—Was crucifixion a Jewish or a Roman punishment? On what classes did the Romans inflict it[6]? In what light was crucifixion regarded among the Jews? (Gal. iii. 13.) Why must Christ suffer an accursed death? (Gal. iii. 10.)

Dead.—Could Christ have atoned for our sins by any sufferings short of death? What is the wages of sin? (Rom. vi. 23.) What is necessary to the remission of sin? (Heb. ix. 22.)

And buried.—What important fact is proved by the burial of Christ[7]? By whom was He buried[8]?

[1] "By thine unknown sufferings, good Lord, deliver us."

[2] A vicar is a substitute: vicarious sufferings are sufferings of one party instead of another.

[3] To mark the time when our Saviour suffered, as we say that an event happened in the reign of such a king.

[4] Weeks of years; so that, reckoning a day for a year, each week means seven years, and sixty-two weeks 434 years.

[5] The person sent—the promised Redeemer,

[6] On slaves, and on the worst criminals, as when we read of Cæsar crucifying pirates.

[7] His death.

[8] John xix. 38, 39.

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Where? What prophecy was thereby fulfilled? (Comp. John xix. 38, with Isa. liii. 9.)

He descended into hell.—What does death separate[1]? How does the Creed express that Christ's soul was separated from his body[2]? When his body was buried, to what place did his soul descend? What is the Greek word which we translate Hell[3]? What did the word Hell mean in old English? Was the word always applied only to the place of punishment? What did it once include besides? To what part of the unseen world did our Saviour's spirit go? (Luke xxiii. 43.)

The third day He rose again from the dead.—What precautions did the Jewish rulers take to secure our Saviour's body? (Matt. xxvii. 66.) What were they afraid of? (ver. 64.) When the body was gone, how did they account for its disappearance? (Matt. xxviii. 13.) Show that this story was a plain falsehood[4]. Has a more probable account been ever given by the Jews? Why not[5]? Mention some of the persons to whom our Lord at different times showed Himself alive after his passion. (Matt. xxviii. 9; Luke xxiv. 15; John xx. 19, 20, 26.) What was the greatest number of witnesses present at one time? (1 Cor. xv. 6.) Who was the last new witness that saw him? (1 Cor. xv. 8.) Why was his evidence more important than that of other witnesses? (Gal. i. 23.) Who saw Him after St. Paul? (Rev. i. 13.) Show that the Apostles could not be mistaken as to our Lord's person. (Luke xxiv. 39.) Show that they had no interest in bearing witness to a known falsehood. (1 Cor. xv. 19.)

[1] See p. 10, note 10. [2] By declaring that He was dead.

[3] The word "Hell," in Greek "Hades," means the hidden place, the unseen world; and in old English was applied to the abodes of all departed spirits, both those of the righteous and of the wicked.

[4] That a guard of soldiers should all fall asleep is very unlikely; and that, being asleep, they should see the body stolen away, is impossible.

[5] They can never show why our Lord's dead body was not produced, to prove that He had not risen.

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What was our Lord's prediction as to the length of time He was to remain in the grave? (Matt. xii. 40.) Why did He remain so long[1]? Why did He remain no longer? (Acts ii. 27.) On what day of the week did He die? On what day did He rise again? What name is given on this account to the first day of the week? (Rev. i. 10.)

Was Christ the first person that ever rose from the grave? What prophets had raised dead persons long before[2]? Mention persons whom He Himself had raised[3]? Why then does St. Paul call Him the first fruits of them that slept[4]? (1 Cor. xv. 20, compare with Rom. vi. 9.)

He ascended into heaven.—How long did our Lord remain on earth after his resurrection? How did He employ these forty days? (Acts i. 3.) Who saw Him ascend? In what manner did He ascend? How does the Psalmist describe his ascension? (Ps. xxiv. 7.) By what ceremonial under the law was his ascension typified[5]? (Heb. ix. 24.) How often did the high priest enter into the most holy place? What was that day called? What did the most holy place contain[6]? What was the high priest required to do? Why? Was Christ's sacrifice finished upon the cross? (John xix. 30.) When was it presented before God[7]?

And sitteth on the right hand of God the Father Almighty.—Do you mean that Christ is literally seated

[1] To show that He was truly dead. [2] Elijah and Elisha.
[3] Mark v. 22; Luke vii. 12; John xi. 43.
[4] Because Christ was the first person raised from the dead not to die again; and because his resurrection is to us a pledge or assurance on the part of God that we also shall be raised; of this the other cases referred to give no assurance.
[5] On a certain anniversary (Lev. xvi. 15) called the day of atonement, the high-priest, having slain a goat for a national sin-offering, entered into the inner sanctuary, or most holy place, and sprinkled the blood upon the mercy-seat. Till this ceremony was completed, and the victim's blood presented before God, its death was of no avail to procure forgiveness of the people's sins.
[6] Heb. ix. 3—5.
[7] When He ascended in the body into heaven.

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on God's right hand[1]? Why not? Is Christ in his Divine nature capable of exaltation? In what nature, then, is He exalted[2]? How is He employed in our behalf? (Heb. vii. 25.) What does St. Paul infer from the fact that He ever lived to make intercession for us? By what consideration does the Apostle urge the Colossians to seek things above? (Col. iii. 1.)

From thence He shall come to judge the quick and the dead.—What is the object of a human magistrate in bringing a prisoner to trial? Must God in like manner bring mankind to a public trial, that He may find out what they deserve? For what purpose, then, has He appointed a day of judgment[3]? To whom has God committed all judgment? (John v. 22.) God has done this partly on Christ's account, and partly on ours;—why on Christ's account? (John v. 23.) and why on our account[4]? (John v. 27; Heb. iv. 15.)

What is the meaning of the word Advent? How long ago did our Saviour's first advent take place? What is meant by his second advent? Why should we be always ready for it? (Matt. xxiv. 44.) By what figures does He forewarn us that He will come suddenly? (Matt. xxiv. 43; Luke xxi. 35.) With what two events does He compare the end of the world, to show how unexpectedly it will come to pass? (Luke xvii. 26. 28.) Can we then find out when the day of judgment will arrive?

What is meant by the phrase the quick and the dead[5]? How does St. John express that all men, (Rev. xx. 12,) St. Paul that our secret thoughts,

[1] As God is a Spirit, the phrase must be understood in a figurative sense, to mean a state of supreme power and dignity.

[2] It is as man that Christ is exalted; for, as God, He cannot be raised higher than He was from all eternity.

[3] To vindicate his moral government before men and angels.

[4] Not only for Christ's honour, but for our encouragement; because, as the Son of man, He can be touched with the feeling of our infirmities.

[5] The quick are the persons alive at our Lord's coming; the dead are all former generations.

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(Rom. ii. 16,) our Saviour that our words, (Matt. xii. 36,) and St. Paul that our actions, (2 Cor. v. 10,) will be judged? Prove that the last judgment will be impartial. (Rom. ii. 11.) By what law are heathens to be judged[1]? Jews? and Christians?

PART III.

I believe in the Holy Ghost.—To whom does the third part of the Creed refer? Some people fancy that the Holy Ghost is not a person; what do they imagine Him to be[2]? What do they understand by the Spirit of God? What is the difference between a person and a quality[3]? Speaking of the Holy Ghost, ought you to use the pronoun He or the pronoun it? Why the pronoun He? By what two arguments can you prove the Holy Ghost to be a person[4]? Mention some personal acts that are ascribed to Him in Scripture[5]. On what occasion does our Saviour speak of Him along with real and undoubted persons? (Matt. xxviii. 19,) and St. Paul? (2 Cor. xiii. 14.)

We have seen that the Holy Ghost is a person, and not a mere quality; what is his nature or dignity? What are our bodies called in consequence of his dwelling in them? (1 Cor. iii. 16.) What do we

[1] Heathens will be judged by the law of nature, or the law written in their hearts (Rom. ii. 14, 15); Jews by the law of Moses; and Christians by the Gospel, or law of Christ.

[2] They think that he is a mere quality, or attribute, such as power or wisdom; so that the Spirit of God means nothing more, according to them, than God's power, or God's wisdom.

[3] A person is alive; but a quality has no life in it, and can neither think, speak, nor do anything of itself. There is a clear distinction between goodness and a good person, between wisdom and a wise person, between power and a powerful person.

[4] First, because He is described in Scripture doing personal acts; and, secondly, because He is spoken of along with real and undoubted persons.

[5] He is said to come, to go, to speak, to command, to intercede. (John xiv. 26; Acts x. 19; John xvi. 14.)

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infer from this[1]? In baptism, to whose service are we set apart? Are we dedicated to the service of these three persons alike? What conclusion follows[2]?

It appears, then, that the Holy Ghost is a person, and a Divine person,—Are you sure that he is not God the Father? nor God the Son? At our Lord's baptism, what separate act was done by the Father? what by the Son? and what by the Holy Ghost? (Matt. iii. 16, 17.) Also in John xiv. 16, what separate act is done by each person of the Trinity[3]?

What does the word "Trinity" express[4]? and the word "Unity[5]?" Is there any contradiction in saying that there are three Divine persons, and only one God? Would there be a contradiction in saying that there are three Gods, and only one God? Express the doctrine of our Church upon this point[6].

What is the office of the Holy Ghost, as expressed in the Church Catechism? How does He sanctify us[7]? What was the consequence of the fall to the moral state of man[8]? Is he now by nature fit for the kingdom of God? Why not[9]? Who alone brings him to a state of fitness? Does God the Father sanctify us[10]? Does God the Son[10]?

Can the Holy Ghost sanctify all men? Are then all men sanctified? Why not? Prove from St. Stephen that the Holy Ghost may be resisted. (Acts vii. 51.)

[1] We are sure that He is God; for had He been less than God,—had He been an angel, for instance,—his dwelling within us would have made our bodies, not the temple of God, but the temple of an angel.

[2] That they are all equal,—all Divine Persons.

[3] God the Father gives the Comforter: God the Son prays that the Comforter may be given; God the Holy Ghost, as Comforter, abides with the Church for ever.

[4] That there are three Persons in the Godhead.

[5] That there is only one God.

[6] The Father, the Son, and the Holy Ghost, are so distinct as to be three Persons, yet so united as to be one God.

[7] See p. 13, note 6.

[8] See p. 11, note 1.

[9] He has not purity of heart to give him fitness for the pure society of heaven (Luke ix. 62; Col. i. 12).

[10] Not immediately; only by sending to us the Holy Ghost.

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What is St. Paul's precept on this subject to the Thessalonians? (1 Thess. v. 19,) and to the Ephesians? (iv. 30.) What was God's threatening to the antediluvian world? (Gen vi. 3.) What do you mean by antediluvian?

The Holy Catholic Church.—What does the word Church mean[1]? and the word Catholic? Is the Jewish Church said to be Catholic[2]? When was the Christian Church founded[3]? Where? Of whom did it consist? How many converts were that day made by St. Peter's sermon? (Acts ii. 41.) Were these new converts formed into a new Church, or added to the original society? By what ordinance were they added[4]? When Churches were formed afterwards at Samaria, Antioch, and other places, were these looked upon as entirely separate bodies, or as branches of the one Catholic Church? What is meant by the unity of the Church[5]? How does St. Paul express this unity to the Corinthians? (1 Cor. xii. 13, first clause,) and to the Ephesians? (iv. 4—6.)

What is the difference between a Catholic Church and the Catholic Church[6]? Is the Church of England the Catholic Church? What would follow if it were[7]? Is the Greek Church? Is the Church of Rome? Are you a Catholic[8]? Are you then a Roman

[1] A society or corporation. "The word Church doth signify no other thing than the Lord's house."—*Hooker.*

[2] No; it was confined to one people; but the Christian Church, being intended to include all nations, and to be spread over the whole earth, is rightly styled Catholic or Universal.

[3] It was founded at Jerusalem on the day of Pentecost, immediately after our Lord's ascension, and at first consisted of about 120 persons (Acts i. 15), including the Apostles and the seventy disciples.

[4] By baptism.

[5] That there is but one Church: an unit means one, and unity oneness.

[6] A Catholic Church means a part of the great Christian society, or household of God; the Catholic Church includes the whole.

[7] It would be the only true Church.

[8] Yes; I am a Christian; a member of Christ's holy Catholic Church.

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Catholic[1]? From whom does the Church derive its title of holy[2]? Are all its members personally holy? In the parable of the net cast into the sea, what does the net represent? (Matt. xiii. 47.) What is meant by the kingdom of heaven? What did the net gather? What was done to the fish when the net was drawn ashore? When will the good members of the Church be separated from the bad? By whom? Under whose direction? What do you infer from this parable[3]? In John xv. 5, who is meant by the vine? and who by the branches? What is done to the sound branches that bear fruit? Are there any rotten branches? Whom do they represent? What is done to them? (xv. 6.) Are all Christians professedly holy[4]? What high titles does St. Peter give them? (1 Pet. ii. 9.)

What does the word schism mean[5]? What is schism a separation from[6]? Is it dangerous to separate from the Church? (Acts ii. 47.) By what four marks were sound members distinguished in the Apostles' times from Schismatics? (Acts ii. 42.)

Is every error with respect to faith a heresy? What kind of error makes a heresy[7]? In what manner[8]? Does heresy proceed from stupidity or from perverseness? What is St. Peter's example of a heresy? (2 Pet. ii. 1.) What mischief does he tell us that the heretic will bring upon himself?

[1] No, I do not belong to that corrupt portion, which, because it is in communion with the Pope of Rome, pretends to be the whole.

[2] From the Holy Ghost, who dwells in it, as his temple.

[3] That till the day of judgment there will be bad members as well as good in the visible Church.

[4] They profess to pledge themselves in baptism to be so.

[5] Separation or division. The word scissors, or dividers, comes from the same root.

[6] From Christ's holy Catholic Church.

[7] A fundamental error—one so important as to loosen the foundations of Christianity.

[8] Wilfully and obstinately.

*** On the subject of Episcopacy, or the Constitution of the rch, see Appendix, No. I.

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The communion of saints.—What are the four privileges of the holy Catholic Church[1]? Which is the first privilege? What is the meaning of the word Communion[2]? and of the word Saint? Is it applied in the New Testament to good Christians only, or to Christians generally[3]? Does it express what they all are, or what they all ought to be? Can any Christian, not being really a holy person, enjoy the communion of saints?

With whom does the Apostle John affirm the saints to have communion? (1 John i. 3.) How have they intercourse with God[4]? Through whom? (Eph. ii. 18.) How has God intercourse with them[5]?

Have we communion with the holy angels? Do we worship them? (Rev. xix. 10.) How then have we communion with them[6]?

In what respect have saints communion with other living saints[7]? Are departed saints still considered as belonging to the Church? (Eph. iii. 15.) Do any Christian Churches pray to them[8]? With whose office do such prayers interfere? (1 Tim. ii. 5.) Why was this article introduced into the Creed[9]?

The forgiveness of sins.—What is the second privilege of the Catholic Church? What is forgiveness?

[1] See the four last clauses of the Creed.

[2] Fellowship, intercourse, friendly union, or joint possession.

[3] All Christians are saluted, at the beginning of the Apostolical Epistles, by the name of saints; even those who are afterwards severely found fault with.

[4] By praying to Him.

[5] By hearing their prayers, and sending his Holy Spirit into their hearts.

[6] We do not pray to them, but they minister to us, (Heb. i. 14,) and we hope to be like them, (Mark xii. 25; Luke xx. 36,) and to dwell with them for ever.

[7] As having all their privileges and hopes in common. (Eph. iv. 4—6.)

[8] The Church of Rome and several others.

[9] That we may be encouraged to become, not merely nominal, but real saints.

*** Sacramental Communion will be explained in its proper place

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How is sin defined by St. John? (1 John iii. 4.) Who alone can forgive sins? (Mark ii. 7.)

To make amends or compensation for an injury, what must we do for the injured person[1]? What compensation does our neighbour expect if we steal his property[2]? If we damage his house[3]? If we hurt his person[4]? When we transgress the law of the land, who is the person injured[5]? How do we injure the Sovereign[6]? What compensation does he exact from us[7]? Does he ever accept of anything instead of the appointed penalty[8]?

By transgressing the Divine Law, in what respect do we injure God? Can we do Him any service as a compensation for the injury? May we not compensate by the obedience of to-morrow, for the disobedience of to-day[9]? To what punishment do we become liable by sin[10]? Who suffered in our stead? at whose desire? (John iii. 16; 1 John iv. 10.) To what extent did Christ's sufferings magnify the law, and make it honourable? In what degree is Divine justice exalted by his temporal sufferings? What is God willing to do for us, now that Christ has made full compensation for our sins? What is meant by

[1] We must do him as much good as we have before done him evil.
[2] That we restore it.
[3] That we repair it.
[4] As we cannot literally restore a lost limb or organ, he requires that we pay such a fine as will make up for the mischief.
[5] The Sovereign, as guardian and administrator of the law.
[6] We show contempt for his authority; we bring dishonour upon his government.
[7] He inflicts upon us the appointed penalty; a fine, for instance, imprisonment, banishment, or death.
[8] If we were to do him some extraordinary service, he might be prevailed upon to pardon us.
[9] No; for we are bound to serve God every day with our whole strength.
[10] To everlasting death, which therefore we must have suffered, [illegible] not Christ made compensation to the Almighty in our stead. But tion. bedience unto death "magnifies the law, and makes it honour-
[illegible] V. (Isa. xlii. 21,) as much as our transgressions had lowered its [illegible]; by his temporal sufferings Divine justice is as much
*** On it would have been by our eternal sufferings; and there- Church, sees his sake. forgives us, and receives us into favour.

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terms or conditions[1]? On what conditions does God forgive us[2]? What did our Saviour preach on this point? (Mark i. 15.) What did St. Paul testify? (Acts xx. 21.) What direction did St. Peter give the Jews? (Acts ii. 38.) Whom does our Church declare that God pardons and absolves[3]?

The resurrection of the body.—What is the third privilege of the Church? Will not all men be raised at the last day? Why, then, is the resurrection called a privilege of the saints[4]?

If any man denies the resurrection of the dead, in what two respects does he greatly err? (Mark xii. 24.) How does he show his ignorance of Scripture? (John v. 28, 29,) and of the power of God? (Luke i. 37.)

When St. Paul compares death to the sowing of a seed, to what does he compare the resurrection[5]? What does he give us to understand by this comparison? Mention some of the changes that will take place in the bodies of the saints at the resurrection. (1 Cor. xv. 42—44.) Whose glorified body will they resemble? (Phil. iii. 21.) How does St. John express this resemblance? (1 John iii. 2.) On what occasion did our Lord reveal Himself in glory? (Matt. xvii. 2.) How is He described?

And the life everlasting.—What is the fourth privilege of the Church? Will not all men live for ever? Why, then, is the life everlasting called a privilege of the saints[6]?

[1] What we are required to do in order to secure a benefit.

[2] Repentance and faith.

[3] See the Absolution in the Morning and Evening Service, in the Communion-Office, and in the Office for the Visitation of the Sick.

[4] Because to the true members only of the Church the resurrection will be a privilege or advantage; to the wicked it will be the greatest of all evils.

[5] To the growth of a plant from that seed, thereby giving us to understand that our bodies are much inferior now to what they will be hereafter, and that our earthly bodies are reduced to corruption, preparatory to their resurrection as heavenly bodies.

[6] See above, note 4.

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What will be the sentence of the wicked at the last day? (Matt. xxv. 41.) Their punishment will consist negatively in what they will lose, and positively in what they will suffer—what will they lose[1]? What will they suffer? How long? (Matt. xxv. 46.) Will they all suffer equally[2]? What do you mean by spiritual advantages[3]? What cities did our Saviour threaten with a severer punishment than Tyre and Sidon? (Matt. xi. 21, 22.) Why? What servant will be beaten with many stripes? (Luke xii. 47, 48.) What servant with few? What is our Lord's threatening against hypocrites? (Mark xii. 40.) When a man goes on offending God by hardness and impenitence, what does St. Paul affirm of him? (Rom. ii. 5.)

What will be the sentence of the righteous? (Matt. xxv. 34.) Their happiness will consist negatively, in what they will be freed from, and positively, in what they will obtain—what will they be freed from? (Rev. xxi. 4[4].) Into what place will they be admitted? Into what society? (Heb. xii. 22—24.) Under what images is their blessedness described[5]? Will only *great* acts of piety and charity be rewarded in the next life? (Matt. x. 42.) Can we form a perfect idea of the happiness of heaven? (1 Cor. ii. 9.)

[1] The joys of heaven.

[2] Not equally, but in proportion to the advantages they have enjoyed, and to the degree in which they have abused them.

[3] Natural abilities, opportunities of improvement, and assistances of Divine grace.

[4] See also John xvii. 24; 1 John iii. 2.

[5] A crown of glory, a kingdom that cannot be moved, a city which hath foundations, whose builder and maker is God.

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THE TEN COMMANDMENTS.

Preface.—Repeat the preface to the ten commandments. (Exod. xx. 2.) What was the promise and vow made in your name at your baptism? How many of these three things have we now considered[1]? In what book of Scripture do we find a summary of your duty? What is this summary called[2]? In whose name was it spoken? Where? To whom was it addressed? In what manner[3]? From what country had the Israelites come? What had been their state in Egypt? Under whom? On what peculiar ground did God demand their obedience more than that of any other nation? (Exod. xx. 2.) In what kind of bondage are all mankind by nature[4]? Under whom? Who delivers Christians from this bondage[5]? What title is given to Christ as having redeemed or bought them out of bondage? On what ground, then, may God peculiarly require from Christians obedience to his law? (1 Cor. vi. 20.)

How is the decalogue divided[6]? Which of the tables enjoins our duty to God? Which of them our duty to our neighbour? How many commandments does the first table contain? How many does the second? What precept sums up our whole duty to God? (Matt. xxii. 37.) And what precept sums up our whole duty to our neighbour? (Matt. xxii. 39.) If we love our neighbour as ourselves, how will this feeling lead us to act towards him? (Matt. vii. 12.)

The first commandment.—Repeat the first command-

[1] What Christians are to renounce, and what they are to believe; we now go on to what they are to do.
[2] The decalogue, or ten commandments.
[3] Deut. iv. 11, 12.
[4] Spiritual bondage under sin and Satan. [5] The Redeemer.
[6] Into two tables: the first of which contains four commandments, and enjoins our whole duty to God; while the second contains six, and enjoins our whole duty to our neighbour.

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ment. What is meant by having any person for our God[1]? Why does the highest place in our affections belong by right to him[2]? What are the three chief sins forbidden by this commandment[3]? What is Atheism? What is Polytheism? What is idolatry? Who terms covetousness idolatry? (Col. iii. 5.) Why[4]? What is the god of the ambitious man[5]? of the sensual man[6]? and of the vain man[7]?

The second commandment.—Repeat the second commandment. What are the two kinds of idolatry[8]? Which kind is forbidden in the first commandment? Which in the second? Which commandment did the Israelites break when they worshipped Baal, Ashtaroth, or the host of heaven? Which commandment when they made a golden calf, and called it Jehovah? Why does God forbid that we should worship Him by an image[9]? Does his infinite greatness make Him indifferent whether He is duly honoured among mankind? What does he call Himself in this commandment to show the contrary? What do you mean by a jealous God[10]? What is the threatening annexed to this commandment? To what nation was this threatening especially addressed? When the Israelites fell into idolatry, how was their sin visited upon them-

[1] Giving him the highest place in our affections; the place which of right belongs to the one living and true God.

[2] Because He is the greatest, and the best of beings.

[3] Atheism, or having no god; Polytheism, or having many gods; and the idolatry of having false gods.

[4] Because the miser sets up gold, like an idol, in his heart, and is a worshipper of mammon rather than of Jehovah.

[5] Power. [6] Pleasure.

[7] Praise. (John xii. 43.)

[8] That of worshipping a false god, and that of worshipping the true god by an image: the former is forbidden in the first commandment: the latter in the second.

[9] Because we dishonour Him when we suppose that gold, silver, or any other material substance can suitably express the majesty of the Godhead. (Acts xvii. 29.)

[10] Jealous of his honour; determined to require from us the love and reverence which are his due.

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selves[1]? and on their posterity[2]? Is this threatening in any sense true with respect to us[3]?

The third commandment.—Repeat the third commandment. What do you include in the phrase, the name of God[4]? What do you mean by taking his name in vain[5]? Express in one word the sin here prohibited[6]. What are the three chief ways in which contempt for God may be shown[7]? What is the threatening joined to this commandment? What do you mean by saying that God will not hold the profane person guiltless[8]?

The fourth commandment.—Repeat the fourth commandment. What is the meaning of the word Sabbath? When was the Sabbath instituted? (Gen. ii. 3.) In memory of what event? What reason peculiar to themselves had the Jews for keeping a Sabbath[9]? Where is the reason mentioned? (Deut. v. 15.) What name is given by St. John to the Christian Sabbath? (Rev. i. 10.) How ought the Sabbath to be observed

[1] They were made subject to their heathen neighbours, or carried away into captivity.

[2] The children sometimes did not regain their freedom for several generations.

[3] See p. 10.

[4] His word and ordinances, as well as everything that belongs immediately to Him.

[5] Using it lightly or irreverently.

[6] Profaneness, or contempt for God.

[7] By false swearing, or perjury; by malicious swearing, or cursing; and by needless swearing, or introducing the name of God wantonly in common conversation.

[8] That He will certainly and severely punish him.

[9] Their deliverance from captivity in Egypt.

*** There are other passages besides this in the third commandment, where the sacred writers do not express all that is intended, when they use the language of threatening. Thus our Lord says: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." (Matt. v. 19): meaning that the encourager of sin shall be the very last to enter into heaven at all. And St. Paul, speaking of certain crimes, declares, that they which do such things shall not inherit the kingdom of God (Gal. v. 21); meaning that they shall not merely be put out of heaven, but be punished everlastingly in hell.

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negatively[1]? And how positively[2]? For whom are heads of families made answerable? When St. Paul, writing to the Hebrews, reckons up the marks of apostasy, what breach of this commandment does he mention[3]? What excuse might the Hebrews have made for not attending public worship[4]?

The fifth commandment.—Repeat the fifth commandment. What kind of duties does it enjoin[5]? Give examples of relative duties. What does St. Paul term this commandment[6]? How is it explained in the catechism[7]? What is to succour? Give examples of persons in authority under the sovereign[8]. What do you mean by spiritual pastors[9]? and by your betters[10]? In applying to this commandment the general rule (Matt. vii. 12), what question would you ask yourself to find out your duty to your parents[11]? To your teachers? Your spiritual pastors? Your sovereign?

The sixth commandment.—Repeat the sixth commandment. In what respect was it intended to guard your neighbour[12]? What are the three degrees of sin which it forbids[13]? In what case is manslaughter

[1] By abstaining from all worldly employments, except works of necessity and mercy.

[2] By public as well as private exercises of devotion.

[3] Heb. x. 25.

[4] Fear of persecution; of course no inferior excuse, such as that of inconvenience, would have been listened to by the Apostle for a moment.

[5] Relative duties, or duties which arise from the different relations of mankind to one another; such as those of parents and children, husbands and wives, masters and servants, sovereigns and subjects.

[6] Eph. vi. 2.

[7] See the answer to the question, What is thy duty towards thy neighbour? from "To love, honour, and succour my father and mother," down to "betters."

[8] Judges, magistrates, &c., down to constables.

[9] The bishop of the diocese, and clergy of the parish.

[10] Not betters in respect of character, but superiors in station.

[11] If I were a parent, how would I have my child behave to me?

[12] In his person: it forbids us to do him personal or bodily harm.

[13] Killing him, hurting or maiming him, and bearing malice against him in our hearts.

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justifiable[1]? Can private self-defence alone be justified[2]? What are the two parties against whom a nation may require to defend itself? How does it defend itself against other nations abroad? and against individuals at home? Is it lawful for a nation in extreme cases to inflict the punishment of death[3]?

The seventh commandment. — Repeat the seventh commandment. What does it forbid[4]? How is it explained in the Catechism.

The eighth commandment.—Repeat the eighth commandment. In what respect is this commandment intended to guard your neighbour[5]? What is the crime of seizing your neighbour's goods by violence[6]? Of taking them away in secret[7]? Of imitating his signature in order to obtain them[8]? Of practising upon his ignorance[9]? Of taking advantage of his necessity[10]? Of ruining him by vexatious lawsuits[11]? Of making him risk his property upon hazard[12]? Of defrauding the public revenue[13]? Of taking possession of Church property[14]? When you break this commandment, and have goods not your own in your possession, what is the only solid evidence of your repentance[15]? Why? Prove that repent-

[1] In self-defence.

[2] National self-defence also; which is of two kinds, as regards the parties against whom the nation defends itself; namely, other nations abroad, and individuals at home. It defends itself against other nations abroad, by a just and necessary war; and against individuals at home, by the punishment of crimes that would be otherwise the ruin of society.

[3] St. Paul declares that the magistrate "beareth not the sword in vain" (Rom. xiii. 4); and he admits, that if he himself had "committed anything worthy of death," he would "not refuse to die." (Acts xxv. 11.)

[4] All impure thoughts, words, and actions.

[5] In his property. [6] Robbery.

[7] Theft. [8] Forgery.

[9] Fraud or cheating; as by using false weights and measures.

[10] Extortion. [11] Litigiousness. [12] Gaming.

[13] Smuggling. [14] Sacrilege.

[15] Restitution; for if I keep my dishonest gains, I cannot say with truth that I am heartily sorry for having taken them.

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ance is necessary to salvation[1]? What reflection follows[2]?

The ninth commandment.—Repeat the ninth commandment. In what two respects is it intended to protect your neighbour[3]? What are the three chief ways of hurting him in his reputation[4]? What is perjury? How comes perjury to be forbidden in the third as well as in the ninth commandment[5]? What is calumny? What is tale-bearing? What does Solomon recommend as the best check on tale-bearing[6]?

What two sins does this commandment forbid, considered as the safeguard of our neighbour in his belief[7]? What is lying? What is equivocation? Is it by words only that we can tell a lie[8]? What is compensation[9]? What compensation does our neighbour expect from us, if we have injured him in his reputation? or in his belief? What is the virtue enjoined in this commandment[10]?

The tenth commandment.—Repeat the tenth commandment. Why would this law be absurd in a human statute-book? What three sins does it prohibit[11]?

What is thy duty towards God? What is thy duty towards thy neighbour? In what part of our Church

[1] See p. 35, note 2.

[2] What is the use of taking my neighbour's goods, if, in order to be saved, I am obliged to give them back again?

[3] In his reputation and in his belief; that he may not be evil spoken of, and that he may not be deceived.

[4] Perjury, or bearing false witness against him in a court of justice; calumny, or inventing stories to his discredit; and tale-bearing, or repeating the inventions of other men.

[5] In the third commandment it is forbidden as an insult to God; and in the ninth, as an injury to man.

[6] Discouragement by the hearers. (Prov. xxv. 23.)

[7] Lying, when we tell him what we know or suspect to be false; and equivocation, when we speak the truth so as to convey intentionally a false idea to his mind.

[8] Also by actions intended to deceive.

[9] See note 2, p. 34.

[10] Veracity, or love of truth.

[11] Discontent with our own condition; envy at the prosperity of our neighbour; and covetousness, or inordinate desire to possess anything that is his.

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Service does the decalogue occur[1]? What prayer do we repeat after each commandment? What two petitions does that prayer include[2]? Why are the commandments read[3]? In what manner must a general confession be expressed[4]? What ought each member of the congregation to do during the reading of the commandments?

THE LORD'S PRAYER.

WHEN did you enter into the Christian covenant[5]? What did God promise to you? What did you promise to God? What did you pledge yourself to renounce? Where have you a summary of what you are to believe? And of what you are to do? Are you able to keep God's commandments, and to serve Him by your own strength? What help do you require? What are the two chief means of obtaining God's special grace[6]? Where have you a summary of what you are to ask?

Definition of prayer.—What is prayer[7]? What feeling do you express in adoration[8]? In confession?

[1] See the Communion-Office.

[2] Pardoning mercy for the past, and sanctifying grace for the time to come.

[3] As a help to self-examination and confession.

[4] A general confession, as the very name implies, must be expressed in general terms, because all the members of the congregation have not transgressed in the same way; but during the reading of the commandments, each member ought to think of and confess his own transgressions.

[5] See p. 12. [6] Prayer and the sacraments.

[7] An address to God expressive of religious feelings.

[8] In adoration, the feeling we express is reverence; in confession, it is humility; in petition, desire; in thanksgiving, gratitude; and in intercession, benevolence.

*** On the subject of Liturgies, see Appendix, No. II.

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In petition? In thanksgiving? In intercession? Is every address to God a prayer? To constitute a prayer, what is necessary besides words[1]?

Prevalence of prayer.—What do you mean by prevailing upon a person[2]? What is meant by the prevalence or efficacy of prayer[3]? What is St. James's maxim on this subject? (James v. 16, last clause.) What is our Saviour's promise with respect to prayer in general? (Matt. vii. 7.) With respect to private prayer? (Matt. vi. 6.) And with respect to public prayer? (Matt. xviii. 19, 20.) What good effect resulted from the prayer of Lot[4]? From that of Moses? Of Job? Of Elias? Of Hezekiah? Of Manasseh? Select one or two more examples of prevailing prayer.

What are the three divisions of the Lord's Prayer[5]? How many petitions does it include? What do the three first refer to? And the three last?

The invocation.—Repeat the invocation. To what feeling do we give utterance by addressing God as a Father[6]? As a Father in heaven[7]? As our Father[8]?

[1] Religious feelings.

[2] Getting him to do something for me.

[3] That by prayer we prevail on God to give us blessings which we could not otherwise obtain.

[4] By prayer Lot saved the town of Zoar. (Gen. xix. 21.) Moses twice preserved the children of Israel. (Exod. xxxii. 14; Numb. xiv. 20.) Job turned away the wrath of God from his three friends. (xlii. 8.) Hezekiah procured a respite for himself for fifteen years. (Isa. xxxviii. 5.) Elias shut and opened the heavens. (James v. 17, 18.) And Manasseh obtained deliverance from a dungeon in Babylon. (2 Chron. xxxiii. 13.) For the effect produced by the prayers of Daniel, of the Ninevites, of Jarius, of the Syro-Phœnician, of the ten lepers, of the centurion Cornelius, and of the Church at Jerusalem, see Dan. ix. 33; Jonah iii. 10; Matt. ix. 18; xv. 28; Luke xvii. 13; Acts x. 4; xii. 5.

[5] The invocation, or calling upon God, the petitions and the doxology. Of the six petitions, three refer to God's glory, and three to our own necessities.

[6] Filial love.

[7] Filial reverence.

[8] Charity; for we join our neighbour in our petitions, equally with ourselves.

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The first petition.—Repeat the first petition. What do you include in the name of God[1]? What do you mean by hallowing[2]? What is God's declaration upon this subject? (Lev. x. 3.) On what occasion?

The second petition.—Repeat the second petition. In what three senses is the phrase God's kingdom applied in Scripture[3]? How far does the kingdom of providence extend? What is the kingdom of grace? Where is the kingdom of glory? What is the purport of this petition as regards the kingdom of grace? and as regards the kingdom of glory?

The third petition.—Repeat the third petition. What is the chief instrument in the hand of God to make his will be done on earth[4]? What is the connexion between the last petition and the present? What do we pray for in the former? What do we pray for in the latter? In what manner is God's will done in heaven[5]? In what manner, then, do we desire his will to be done on earth[6]?

The fourth petition.—Repeat the fourth petition.

[1] See note 4, p. 39. [2] Sanctifying, or holding in due honour.

[3] To God's kingdom of providence, which comprehends all mankind; to his kingdom of grace, which is the Church of Christ; and his kingdom of glory, which is in heaven. It is the two last of these kingdoms that are here referred to. As regards the former, we pray that the Church of Christ may be extended, in purity and in power, all over the earth; and as regards the latter, to use the words of our Burial Service, we pray that it may please God, "of his gracious goodness, shortly to accomplish the number of his elect, and to hasten his kingdom."

[4] The Church of Christ; hence there is a close connexion between the last petition and the present; the one refers to the means, the other to the end: in the former, we pray that all men may become Christians; in the latter, that this universal extension of Christ's Church may produce its proper fruit of universal holiness.

[5] By all angels, at all times, and in all respects.

[6] By all men, at all times, and in all respects.

*** Some interpreters are so anxious to make each clause in the Lord's Prayer as comprehensive as they can, that they destroy the whole beauty of the composition, by turning it into a series of repetitions. Common sense suggests that no one petition should be so explained as to encroach upon the subject-matter of any other.

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What is meant by the word bread[1]? Is the petition equally comprehensive in the mouths of all petitioners? What are the three chief lessons which it teaches us? How does it teach us industry[2]? Moderation[3]? And frequency in prayer[4]? What was David's resolution with respect to frequency in prayer? (Psalm lv. 17.) What was Daniel's practice? (vi. 10.) And St. Paul's exhortation? (Rom. xii. 12.)

The fifth petition.—Repeat the fifth petition. What are meant by trespasses? What is the word used by St. Matthew? (vi. 12.) What kind of debt do we owe to God[5]? On what condition only are we here allowed to ask forgiveness? Why is this condition specially insisted on[6]? Is it the sole condition anywhere required[7]? If we offer this petition while we refuse to forgive our neighbour, what do we virtually ask[8]?

The sixth petition.—Repeat the sixth petition. What petition in this prayer do we offer as sinners, liable to God's justice[9]? What petition as dependent upon his providence[10]? What petition as dependent upon his grace[11]? In what two senses is the word temptation used in Scripture[12]? In which sense does Satan

[1] All things needful for the body; not merely food but clothing, shelter, and whatever else is necessary for our temporal welfare. The petition includes more or less, according to the rank and circumstances of the petitioner; more is requisite for a king than for a subject, for a nobleman than for an artisan, for heads of families than for individual members.

[2] While we are asking the Almighty to supply our wants, we must use the means He has already given us, to supply them for ourselves.

[3] We are not allowed to ask for luxuries: we only pray for bread.

[4] We do not pray for bread once for all; but day by day.

[5] A debt of punishment, to repair the honour of his broken law. See pp. 34, 35.

[6] Without cultivating charity on earth, we have no fitness for the abodes of everlasting charity in heaven.

[7] See p. 35, note 2. [8] A curse, and not a blessing.

[9] The fifth. [10] The fourth. [11] The sixth.

[12] In a bad sense, to signify maliciously enticing men to commit sin; and in a good sense, to express judicially trying them, with the view of showing what their moral character is, both to others and to themselves. For an example of the latter, see Gen. xxii. 1, 2.

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tempt us? Does God tempt us in the same sense? What are we forbidden by St. James to say when we are tempted? (James i. 13—15.) Why must we not say that we are tempted of God? When is every man tempted? What does sin when it is finished bring forth? What kind of death does it bring forth[1]? Can we in the present life be absolutely free from trial? In our Litany we mention certain times when we require help and deliverance—what are these? What, then, is the exact meaning of this petition[2]? What two cautions does it teach us[3]?

The doxology.—What is the purpose of a doxology[4]? Why do we ascribe to God the kingdom[5]? The power[6]? And the glory[7]? What is the meaning of the word Amen? Does Amen always mean, so be it? Mention two instances in which it means, so it is[8]. What desirest thou of God in this prayer?

THE SACRAMENTS.

WHAT is the other chief means of grace, besides prayer? How many sacraments hath Christ ordained in his Church? What meanest thou by this word Sacrament? How many parts are there in a sacra-

[1] Every kind. See notes 1, 2, p. 11.

[2] We pray that God would either keep us out of temptation or support us under it, and thus deliver us from evil.

[3] We must not lead our neighbour into temptation, nor needlessly go into it ourselves; we must not be his tempters nor our own.

[4] To praise God—to speak good of his name.

[5] We express his right to grant or to withhold the benefits we have been praying for.

[6] We denote his power to grant or to withhold them.

[7] We confess that if He grants them, all the praise will belong to Him.

[8] In the Creed and in the Commination-Office.

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ment? What do you mean by outward[1]? By visible[2]? By inward and spiritual[3]? What does the word Grace mean[4]? What is the difference between a guilty and a frail being[5]? What is the chief grace or favour we require as guilty beings[6]? And as frail beings[7]? What is the word Federal derived from[8]? Why are the sacraments called federal rites[9]? (Ps. l. 5.) What other name do they derive from the same circumstance[10]? What is the use of a seal[11]? What were the two ordinances of the Jewish Church, that correspond to our Christian sacraments[12]? Which of these corresponds with Baptism? Which with the Lord's Supper? When a sacrament is without effect or useless, that is, when the sign does not convey the thing signified, what party is in fault[13]?

Baptism.—What is the outward visible sign or form in baptism? What is the inward and spiritual grace? By whom was Christian baptism instituted[14]? What is it to us a pledge of, and a means of receiving[15]? How many marks, then, of a sacrament has baptism?

By whom was baptism used as a religious ordinance before Christ[16]? For what purpose[17]? What figure did they employ to express the baptized person's change of condition[18]? Show that our Lord, when He

[1] Upon the body.
[2] That may be seen.
[3] Upon the soul.
[4] Favour or kindness.
[5] A guilty being has sinned against God; a frail being is liable to sin again.
[6] Pardon.
[7] The assistance of the Spirit. See p. 13, note 6.
[8] From a word signifying a league or covenant.
[9] Because in them we either enter into, or renew our covenant with God.
[10] Seals of the covenant.
[11] To make a thing sure.
[12] Circumcision and the Passover.
[13] Not God, but man.
[14] See p. 12.
[15] Grace—both the grace of pardon, and the grace of help.
[16] By the Jews.
[17] For admitting into their Church converts from heathenism.
[18] They spoke of him as being born again, or regenerate.

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adopted the Jewish ordinance into the Christian system, employed the same form of speech, calling baptism a new birth. (John iii. 5.) And that the same form of speech was used by St. Paul[1]. Give another proof, from our Lord's own words, of the importance of baptism. (Mark xvi. 16.) And from St. Peter. (1 Pet. iii. 21.) What teacher is mentioned in the New Testament as baptizing before Christ[2]? What was the difference between the baptism of John and that of Christ[3]? Must all baptized persons finally be saved? Do all of them acquire the means of being saved? What is their promise to God with reference to their own salvation[4]? Are you sure that God will grant them power to keep the promise[5]? What is required of persons to be baptized? What does true repentance forsake? What does true faith believe? Why then are infants baptized, when, by reason of their tender age, they can neither have repentance nor faith? Why are they bound to perform the promise made for them by their sureties[6]?

What is renovation[7]? In what respect does renovation differ from regeneration[8]? Which of the Apostles mentions them as distinct things[9]? In the case of grown persons, does renovation go before or follow after baptism[10]? And in the case

[1] He terms baptism the washing of regeneration; Tit. iii. 5; see also Rom. vi. 4, and Col. ii. 12.

[2] Matt. iii. 11. [3] Acts xix. 1—4.

[4] They promise that, by the help of God's grace, they will work out their own salvation agreeably to the Christian covenant.

[5] The God of truth would not otherwise call upon them to make it.

[6] Because all men are bound to do God's will as soon as ever it is made known to them.

[7] The change of heart from sin to holiness, which gives us fitness for the kingdom of God.

[8] Regeneration is a change with respect to privilege or capacity; renovation is a change of character. For the privileges of the Christian Covenant, see p. 13, note 2.

[9] Tit. iii. 5.

[10] It ought partly to go before, and partly to follow after; for repentance and faith should be begun before baptism, and brought afterwards to maturity.

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of infants[1]? Did the primitive Christians consider regeneration as the effect of baptism[2]? Did the first reformers[2]?

When the minister baptizes a child, where does he record the baptism[3]? Why does he record it[4]? What is the person called who keeps the register of births[5]? Why does he keep a register of births[6]? What is the mistake of those who take their child to be registered, instead of having it baptized[7]?

The Lord's Supper.—Why was the sacrament of the Lord's Supper ordained? What ordinance was He celebrating when He ordained it? (Matt. xxvi. 19.) Who were present? (v. 20.) What did He say when He gave the bread? (1 Cor. xi. 24.) And when He gave the cup? (v. 25.) What is the outward part or sign of this sacrament? What is the inward part or thing signified? What do you mean by saying that the body and blood of Christ are verily and indeed taken and received by the faithful[8]? Prove from St. Paul that they are verily and indeed taken and received[9]. What ancient custom is here alluded to[10]? Can we literally comply with this custom[11]? What Church insists that we can, and that we do[12]? What is

[1] It follows after.

[2] They all speak of baptism as a seal and pledge and channel of regeneration.

[3] In a large book called the Parish Register.

[4] To prove in after-times that the child was really baptized.

[5] The Registrar of the district.

[6] To show when the children of the district were born.

[7] They do not see, that to have its birth recorded in a book is one thing, and that to have it admitted by baptism into the Church of Christ is another.

[8] Not literally and corporeally, but to all saving purposes.

[9] 1 Cor. x. 16.

[10] Among both Jews and Gentiles it was usual for all who would partake the benefit of a sacrifice to feast upon the victim. (1 Cor. x. 18; Exod. xii. 8.)

[11] We cannot literally feast on Christ, who is in heaven.

[12] The Church of Rome teaches that the bread and wine in the Eucharist are turned into the body and blood of Christ.

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this Romish doctrine called[1]? Since we cannot literally eat the flesh of the Son of man and drink his blood, what do we partake of[2]? What are the three benefits purchased for us by Christ's death[3]? Which of these is here specified in the Catechism,—what are the benefits whereof we are partakers thereby? How is the soul naturally strengthened and refreshed in this sacrament[4]? And how is it supernaturally?

To show more clearly the meaning of this sacrament, in how many senses have the words, "This is my body," been chiefly understood[5]? In what sense are they understood by Romanists[6]? In what sense by those who would more or less explain away the sacraments[7]? In what sense by our own Church[8]? To illustrate this by a case in common life; if I point to a building and say, "This is your house," in which of the three above-named senses do I express myself? In which of them, if I point to a picture or model of the building, and say, "This is your house?" In which of them, if I put the title-deeds of the property, duly signed and sealed, into your hands, and say, "This is your house?"

[1] Transubstantiation.

[2] We eat bread and drink wine, in remembrance of Him, and thereby renew our interest in the sacrifice of his death; obtaining all the benefits we could be imagined to derive from literal participation of his body and blood. In the words of our Communion-Office, "We spiritually eat the flesh of Christ, and drink his blood: then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us."

[3] See p. 14, note 4.

[4] Naturally, by the edifying and consoling thoughts suggested to our minds when we thus see Jesus Christ evidently set forth crucified amongst us; and supernaturally, by the grace of God, to which in this ordinance we obtain a new title, and by which those thoughts are made effectual to our spiritual comfort and improvement.

[5] Three.

[6] "This is" (literally and actually) "my body."

[7] "This is" (a likeness of) "my body," and, like any other picture or image, will bring it solemnly to your remembrance.

[8] "This is" to all intents and purposes "my body," and will impart to you the same interest in all the benefits purchased by my death, as if I literally gave you my flesh to eat. (John vi. 51—59.

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What is required of them who come to the Lord's Supper? Mention these four points of self-examination in four words[1]? Prove that self-examination is enjoined upon us before receiving the sacrament[2].

[1] Repentance, faith, gratitude, charity.
[2] 1 Cor. xi. 28.

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APPENDIX.

No. I.

ON EPISCOPACY;

OR,

THE CONSTITUTION OF THE CHURCH.

MENTION some of the marks by which a society or organised community may be distinguished from a mere multitude, or accidental meeting of people[1]. Who is the founder of the Christian society[2]? What is the form of admission? What are the peculiar duties? And the peculiar privileges? What officers did Christ appoint[3]? With whose commission did He compare the commission which he gave them[4]?

[1] By having a founder—a form of admission—a constant badge of membership—peculiar duties—peculiar privileges—and regularly-appointed officers.

[2] Our Lord Jesus Christ, who formed his followers into a regular society (the Church), with a prescribed form of admission (baptism), a constant badge of membership (the Lord's Supper), peculiar duties (repentance, faith, and obedience), peculiar privileges (forgiveness of past sins, present grace, and future glory), and under officers of his own appointment (the Apostles), by whom the whole affairs of the community were to be regulated.

[3] John xx. 21; Matt. xxviii. 18—21.

[4] With his own, which He received from his Father.

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How long did He promise to be with them? Was it only with themselves personally that He promised to continue[1]? With whom besides?

What is the difference between the clergy and the laity[2]? What were the three orders of clergy instituted by the Apostles[3]? Which order did they first institute? On what occasion? (Acts vi. i.) What is the meaning of the word "deacon[4]?" What was the chief duty of the deacons[5]? What other duties did they sometimes perform[6]? Give an example. (Acts viii. 12.)

What order was next introduced? What is the meaning of the word "presbyter[7]?" Are presbyters ever called bishops in Scripture? (Phil. i. 1.) What does the word "bishop" mean[8]? Whom did the presbyters superintend[9]? What were their other duties[10]?

Did the Apostles reserve to themselves authority over the Presbyters[11]? Did they allow to presbyters the power of ordaining other presbyters? Who is sometimes supposed to have been ordained by a presbytery? Why? (1 Tim. iv. 14.) Did the presbytery by themselves ordain Timothy? (2 Tim. i. 6.) In what respects is the form of ordination in our own Church like the form observed in the case of Timothy[12]?

[1] Not with themselves personally, for they were only to live a few years in the world, but with their successors till the end of time.

[2] The clergy are the Church officers; the laity, or lay brethren, form the body of Christians. The same distinction is expressed by the terms "minister" and "people.'

[3] Deacons, presbyters or priests, and bishops.

[4] A minister or servant.

[5] To take care of the funds for the poor.

[6] They preached and baptized.

[7] An elderly person.

[8] An overseer or superintendent.

[9] The deacons and the laity.

[10] They preached and administered the sacraments.

[11] All the authority now exercised by bishops, as appears everywhere in the apostolical epistles.

[12] We have laying on of hands by a bishop with his assistant presbyters.

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Is the same form observed in all the Episcopal Churches[1]?

What was the original number of Apostles? How was the number first diminished? (Acts i. 16.) Who was appointed an Apostle instead of Judas? By whose death was it next reduced? (Acts xii. 2.) What two persons were afterwards advanced to the Apostleship? (Acts xvi. 14.) On what mission were Paul and Barnabas first sent? (Acts xiii. 1.) By whose authority?

When St. Paul found the care of all the Churches too great a burden for him, to whom did he intrust the superintendence or episcopate of the Church of Ephesus? What is Timothy called in consequence[2]? Did Timothy superintend the Ephesian deacons and lay brethren only, or the presbyters also? Prove that he was to watch over the doctrine of the presbyters. (1 Tim. i. 3.) And over their moral conduct. (1 Tim. v. 19.) Had he the power of granting ordination? (1 Tim. v. 22.)

Whom did St. Paul appoint bishop of the Church in Crete? For what two purposes did he leave Titus in that island? (Titus i. 5.)

Who was the first bishop of Jerusalem? What evidence have we from Scripture to prove St. James's appointment to that office[3]? What evidence have we from antiquity[4]?

To whom does our Lord dictate messages in the Book of the Revelation[5]? What is the meaning of the word "Angel[6]? Are these Angels described as

[1] In all but the Greek Church, where the presbyters have no share in the laying on of hands; the bishop acts alone.

[2] All ancient Christian writers unite in calling him the first bishop of Ephesus.

[3] He presided and gave sentence at the first general council held in that city; and exercised a degree of influence there that implied episcopal pre-eminence. (Acts xv. 19; xxi. 18; xii. 17. Gal. i. 19; ii. 9. 12.)

[4] The fact is testified unanimously by the ancient Church.

[5] To the Angels—that is, the Apostles or Bishops of the seven Churches in Asia. (Rev. i. 20.)

[6] The word "Angel" has the same meaning with "Apostle:" both of them signify a messenger.

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having authority over their respective Churches[1]? Is it certain that they had presbyters under them[2]? What do ancient writers say with reference to these Angels[3]? Could the primitive Church be mistaken on this point[4]?

Were Bishops ever styled Apostles as well as Angels[5]? Give two or three examples. Why did they give up that title? What title did they appropriate to themselves? Who had before been sometimes called bishops as well as they? Why had presbyters been so called? Whom did they superintend? Did Episcopacy continue to prevail throughout Christendom after the apostolic age[6]?

Why was Episcopacy abolished in some places at the Reformation[7]? What plea was alleged for this novelty, of having Christian societies not governed by bishops[8]? What was said on this point by Luther and the Reformers in Germany[9]? What does Calvin say after describing the character of a truly Christian

[1] So much authority as to be held responsible for them.

[2] We read of St. Paul some years before sending from Miletus to Ephesus to call the elders of the Church. (Acts xx. 17.)

[3] They call them bishops of the seven Churches, record their names, and inform us that they were consecrated by the Apostle John.

[4] The several Churches must have known whether they had been governed by bishops or a presbytery, fifty or a hundred years before.

[5] We find them called so by ancient writers, as, for instance, Timothy is termed Apostle to the Ephesians; Titus, Apostle to the Cretans; and Epaphroditus, Apostle to the Philippians. But in time this title, as being too exalted for persons not inspired, nor elected by God Himself, was set aside; and that of bishop, which had been originally employed, without distinction, to express a superintendent of the laity, or a superintendent of the clergy, was confined to the latter sense, and appropriated to bishops, properly so called.

[6] "It is evident unto all men, diligently reading Holy Scripture and ancient authors, that from the Apostles' time there have been these orders of ministers in Christ's Church, bishops, priests, and deacons."—*Ordinal in the Book of Common Prayer.*

[7] Because the bishops in those places adhered to the Church of Rome, and because the laity coveted their possessions.

[8] Necessity.

[9] "We desire to testify to the world that we would willingly preserve the ecclesiastical and canonical government, if the bishops would only cease to exercise cruelty upon our Churches."

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bishop[1]? What did the Dutch reformers answer at the Synod of Dort, when they were exhorted to establish episcopal government on the apostolic plan[2]? What cause did they assign for having no prospect of such a happiness? In what terms did they express their hope that the excuse would be held sufficient?

No. II.

ON LITURGIES.

WHAT is meant by common prayer[3]? By Rubrics[4]? By extemporaneous prayer[5]? By a Liturgy[6]? A Litany[7]? A Rogation[8]? A Response[9]? A Collect[10]?

[1] "I should account them deserving of every the severest anathema, who do not submit themselves reverently, and with all obedience, to such a hierarchy."

[2] They said that they had "great honour for the Church of England, and heartily wished they could establish themselves upon the same model, lamenting that they had no prospect of such a happiness; and since the civil government had made their desires impracticable, they hoped God would be merciful to them."

[3] Prayer offered up in common by a Christian congregation.

[4] Directions how the common prayer is to be conducted. They were originally printed in red letters, and hence called "rubrics."

[5] Prayer in words not fixed on beforehand.

[6] A Liturgy, as opposed to extemporaneous prayer, means prayer in words fixed upon beforehand; in ancient times it was applied especially to the office for the Holy Communion. As opposed to a Litany or Collect, the Liturgy now includes the whole of Divine Service, of which a Litany or Collect forms a part.

[7] A long form of general supplication, designed especially for seasons of fasting and humiliation.

[8] The same as Litany; Rogation being the Latin term, and Litany the Greek.

[9] Literally, an answer. The term is applied to any short prayer uttered by the people after the minister.

[10] A short form of general supplication, collected for the most part from the Gospel and Epistle for the day.

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What was the term employed among the Jews to denote a short form of general supplication[1]? What is the difference between a collect and a hymn[2]? What are the metrical forms in the Old Testament called[3]? For whose use was a set form of benediction in prose prepared by Moses? (Numb. vi. 24.) On what occasion were the elders of a city required to repeat a form of deprecation? (Deut. xxi. 6.) What offerings were accompanied by a prescribed prayer? (Deut. xxvi. 5. 13.) What prophets dictated penitential collects for days of public fasting? (Joel ii. 15. Hos. xiv. 1.) What distinguished penitent wrote a prayer for his own private use? (2 Chron. xxxiii. 18, 19.) Was the whole service of the Jewish temple liturgical[4]? Who first arranged it accurately? (1 Chron. xxiii. 30.) Who afterwards remodelled it? (2 Chron. xxix. 30.) Who finally established it[5]? How many collects or benedictions is Ezra stated to have composed[6]? What two reasons have the Jews assigned for praying by a liturgy rather than extempore[7]?

What do you mean by a synagogue[8]? What were the chief parts of Divine Service in the synagogue? Were sacrifices permitted[9]? Had the Jews forms of prayer for particular occasions, besides those for morning and evening service[10]? Was extempora-

[1] A benediction.

[2] Both are forms of prayer; the one in prose, the other in verse, or metre. [3] Psalms.

[4] That it was so is certain, both from Scripture, and from all Jewish writers.

[5] The prophet Ezra.

[6] Eighteen are commonly ascribed to him by the Jews.

[7] First, lest God's service should be degraded through the incompetency of the minister; and secondly, that the people could not effectually join in prayers not known to them beforehand. (See Maimonides.)

[8] Synagogues were places of religious assembling, corresponding to our churches, where forms of prayer were repeated, lessons read from Scripture, and discourses preached.

[9] Sacrifices could be offered only at the Temple.

[10] For the Passover, for marriages, for burials, and other solemn ordinances.

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neous worship practised among the Gentiles[1]? What do you infer from the fact, that extemporaneous prayer did not form a part of Divine Service either among the Jews or Gentiles[2]? Do the Jews in the present day continue to use forms of prayer[3]?

Did our Saviour and his Apostles join in the Jewish liturgy[4]? What sanction did John the Baptist give to forms of Prayer? (Luke xi. 1.) In what discourse did our Saviour first prescribe a form of prayer? (Matt. vi. 9.) What request led Him to repeat it? (Luke xi. 1.) With what commandment did He introduce it? Did the first Christians understand that the Lord's Prayer was to remain in use among them[5]? What titles did they give it[6]? Are they described in Scripture to have employed other forms[7]?

Do the fathers of the Church describe Liturgies as the mode of worship in their times[8]? Are there any ancient laws or canons of the Church upon the subject[9]? How far back can the chief liturgies of antiquity be traced, with a high probability of not having been since corrupted[10]? State the short argument by which this can be proved almost to a certainty, with respect to the liturgies commonly called those of St.

[1] No: their prayers are stated to have been "fixed," "customary," and "taken from their sacred books."

[2] I should require strong evidence to prove that our Lord or his Apostles introduced among Christians a new method, which had never been practised before: and I am sure that so great an innovation would have been frequently referred to both in Scripture and in ancient authors.

[3] All the various sects all over the world.

[4] They attended regularly both at the Temple and the synagogue.

[5] Universally.

[6] "The Appointed Prayer," and "THE PRAYER."

[7] The forms of baptism, together with psalms, hymns, and spiritual songs. (Eph. v. 19; Col. iii. 16.)

[8] They record numerous forms of Christian prayer, and describe the practice of using them as having been handed down universally from the beginning.

[9] There are many canons, none of them designed to introduce, but all of them to regulate, the public liturgies, or to prevent hasty and extemporaneous effusions.

[10] About fourteen hundred years.

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James and St. Mark[1]? What conclusion do you draw from the fact, that the ancient liturgies are similar in their construction, and express the same doctrine[2]? To what extent do they agree with our Book of Common Prayer[3]? Is prayer by set forms continued generally among Christians in the present day[4]?

No. III.

ON THE CALENDAR.

WHAT is the calendar[5]? Had the Jews a calendar? Who arranged it for them[6]? What were their three chief festivals[7]? What blessings did they commemorate at the feast of the Passover[8]? Of Pentecost[9]? Of Tabernacles[10]? Did the Jewish Church exercise the right of instituting other holydays besides those of Divine appointment[11]? Were these holydays of human

[1] These two liturgies had been all that time in the hands of rival sects, who connot be suspected of combining to alter and corrupt them.

[2] I conclude that they had all one common origin in the apostolic age.

[3] They agree in all essential points, and sometimes even in minute particulars.

[4] Among all Christians in the East, and the far greater number in the West.

[5] A register of the year, authorized by the Church; and setting apart certain days or seasons for the commemoration of events religiously important.

[6] Exod. xii. 2. [7] Exod. xxiii. 14. 17. [8] Exod. xii. 27.

[9] Lev. xxiii. 10, 11. This feast was sometimes called the feast of Pentecost, from a Greek word, signifying fifty, because it happened fifty days after the Passover; and sometimes the feast of weeks, because reckoning from the Passover, it took place on the day after the seventh Sabbath.

[10] Lev. xxiii. 34—43.

[11] For the origin of the feast of Purim, see Esther ix. 21—26. The feast of the Dedication was instituted in the days of Judas Maccabeus, in memory of the purification of the Temple, after the persecution and abominations of Antiochus Epiphanes.

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appointment observed by our Lord[1]? What inference do you draw[2]?

Had the Christian Church, in the apostolic age, a calendar? What controversy, within a hundred years of our Saviour's time, shows that Easter was then observed[3]? Give some evidence that Lent also was kept from the earliest times[4]. What are the chief events in our Lord's history commemorated by the Church[5]? What benefit do we derive from doing so[6]?

What text of Scripture is understood to have suggested the observance of Saints' days[7]? What spiritual ruler had the Hebrews at that time recently lost[8]? Mention two of the saints' days first instituted[9]? What great national blessings and deliverances does our Church celebrate?

[1] John x. 22. To this positive evidence that He kept one of them, it may be added, that his enemies would certainly have charged Him with profaneness, had He neglected either.

[2] That the Church of Christ has authority to institute fasts and festivals, and that Christians are bound to observe them.

[3] The paschal controversy, as it was termed, or the dispute between the Eastern and Western Churches as to the proper day of keeping Easter. The Christians of the East quoted St. John and St. Philip for one day; those of the West alleged St. Peter and St. Paul for another; while the whole Church agreed that some day had been and ought to be observed.

[4] Irenæus, a disciple of Polycarp, who was a familiar friend of St. John, informs us that Lent was observed in his time, as well as in that of his predecessors.

[5] The annunciation of his advent (Lady day)—his nativity (Christmas day)—his epiphany, or manifestation to the Gentiles—his circumcision, or admission into the Jewish Church—his presentation in the Temple—his fasting and temptation—(Ash Wednesday, and the forty days of Lent)—his passion or last sufferings (Passion-week)—his death (Good Friday)—his resurrection (Easter day)—his ascension (Holy Thursday)—and his mission of the Holy Ghost (Whit-Sunday).—See the Collects, Epistles, and Gospels for those holydays.

[6] Each event suggests to us some important doctrine of the Gospel: all of them united teach us the whole Christian system.

[7] Heb. xiii. 7. St. Paul exhorts the Hebrews to "remember those who had ruled over them, and who had spoken unto them the word of God," and had sealed their testimony with their blood. The original is in the past tense, though our translation is in the present.

[8] St. James, the first bishop of Jerusalem.

[9] Those of Ignatius and Polycarp, disciples of the Apostle John.

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What are leading faults in the Romish calendar[1]? What reformation has been made in ours[2]? Why does our Protestant calendar still retain so many names of Romish saints[3]? Did the foreign Reformers all retain a calendar? What was the only point on which their practice differed[4]? What did Calvin say when holydays were abolished at Geneva[5]?

What is the first Sunday in our Church calendar? What are the three following Sundays called? What great festival do they precede? How many Sundays are there between Christmas and the Epiphany? What is the greatest number of Sundays in any year between the Epiphany and Septuagesima Sunday? Why is not the number in all years the same[6]? What do you mean by Septuagesima Sunday[7]? By Sexagesima Sunday[7]? By Quinquagesima Sunday[7]? What great fast follows after Quinquagesima Sunday? Why is it called Ash-Wednesday[8]? What season

[1] It appoints too many holydays; and it contains the names of persons who really were not saints, or whose whole history is a tissue of fables.

[2] We keep no festivals in memory of persons whom we do not know, on Divine authority, to be saints.

[3] These names are not left for ecclesiastical, but for political or historical reasons. They were at first struck out, but were afterwards restored, as a convenience to the public. Romish saints' days were, in many instances, term-days for courts of law, anniversaries for wakes or fairs, and dates in ancient writings, and it was desirable to have some easy means of knowing when they happened.

[4] Some abolished all saints' days: but the greater number, like our own reformers, retained those in memory of persons mentioned as saints in the New Testament.

[5] "I desire to testify, that had the option been allowed me, I should not have supported the decree for their abolition."

[6] Septuagesima Sunday is always the ninth Sunday before Easter; and as Easter, which is a moveable feast, falls, in different years, sooner or later by five weeks, so also must Septuagesima Sunday.

[7] Septuagesima, Sexagesima, and Quinquagesima, mean those Sundays which happen nearly (though not exactly) on the 70th, 60th, and 50th day before Easter Sunday.

[8] To throw ashes upon the head was, in ancient times, a common mode of expressing penitence. Dan. ix. 3.

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begins on Ash-Wednesday? Why is the day before Ash-Wednesday called Shrove Tuesday[1]? How many days are there in Lent? (Matt. iv. 2.) What is the meaning of the word Lent? What is the Sunday next before Easter called? Why? (John xii. 13.) How many days are there between Easter and Ascension day? (Acts i. 3.) How soon does Whit-Sunday come after Ascension day? Why is the Sunday following dedicated to the Holy Trinity[2]?

No. IV.

ON CONFIRMATION.

PREFACE.—Are sponsors required by the Church in Baptism, instead of parents, or in addition to them? How does the Church ascertain that parents and sponsors have fulfilled their duty? What two securities, then, besides those required by many Christian societies, does our Church provide for the religious education of the young[3]?

1. *Origin of Confirmation.*—What was the ordinance divinely appointed for admission into the Jewish Church? At what age was the child circumcised? (Gen. xvii. 12.) Was there any ceremonial afterwards at all similar to confirmation? Does our Lord appear to have observed this ceremonial[4]?

2. *Argument from Scripture.*—Who converted the Samaritans? Did Philip the Evangelist baptize them?

[1] Because on that day the priests shrove, or confessed the people preparatory to Lent.

[2] Having acknowledged the mercy of the Father in sending his Son to redeem, and his spirit to sanctify us, we now do honour to the Father, Son, and Holy Ghost, in conjunction, by celebrating the Trinity in Unity.

[3] Sponsors in Baptism, and examination by the minister before confirmation.

[4] Luke ii. 46.

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(Acts viii. 12.) What was done by the Church on hearing that the Samaritans had been baptized? (ver. 14.) What ordinance was administered by Peter and John on their arrival? (ver. 15. 17.) Why should you conclude from this that confirmation by the Apostles was usual in the Church[1]? What question did St. Paul put to some of John the Baptist's disciples at Ephesus? (Acts xix. 2.) In whose name did he baptize them? (ver. 5.) What ordinance did he afterwards administer? (ver. 6.) What six points does St. Paul mention as the principles or rudiments of the doctrine of Christ? (Heb. vi. 1.) By what name was confirmation commonly known in the primitive Church? Name the chief occasions on which the laying on of hands was practised among Christians in those times[2]. Show that the Apostle could not here refer to laying on of hands upon the sick[3]. Nor upon candidates for ordination.

3. *Arguments from Antiquity.*—What ancient authorities prove that confirmation continued to be practised after the Apostolic times[4]? Was it practised universally? Could the practice have been continued by mistake[5]?

[1] Because if it had been a new thing, there would have been deliberation as to its necessity or propriety.

[2] In healing the sick, and in ordaining the clergy.

[3] Because he speaks here of an ordinance proper for all, and not confined to sick persons only.

[4] TERTULLIAN:—"After Baptism follows laying on of hands; when the Holy Ghost is invited and called for by solemn benediction; upon which that most blessed Spirit willingly descends upon the bodies that are thus sanctified and blessed." St. CYPRIAN:—"The same thing is practised among us, that those who are baptized into the Church should be presented to the governors, that, by prayer and laying on of hands, they may obtain the Holy Ghost, and be perfected with the seal of Christ." St. JEROME:—"The celebration of this ordinance was conferred upon the Bishops for their honour. If you ask where it is written, it is written in the Acts of Apostles. But if there were no authority from Scripture, the consent of the whole world in this particular would be equivalent to a law."

[5] The Christians whom the Apostles confirmed throughout Europe, Africa, and Asia, could not be all ignorant whether the ordinance was to be kept up or discontinued.

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4. *Age for Confirmation.*—Has the Church fixed any precise time for persons to be confirmed? What does the Church require them previously to understand? Is an unconfirmed Christian released from the obligation of keeping his baptismal vow[1]?

5. *Proper Officer to administer Confirmation.*—What order of clergy can alone administer Confirmation? Is this restriction grounded upon Scripture? (Acts viii. 14.) Was the same restriction customary in the primitive Church? Does St. Paul attach importance to arguments from established usage? (1 Cor. xi. 16.) What reason does St. Jerome assign for allowing Bishops only to confirm[2]? What ordinance marks the subordination of the Clergy to the Bishop[3]? What ordinance marks the subordination of the laity[4]?

6. *Outward Form.*—What is the outward form appointed for Confirmation? Is laying on of hands an ancient form of benediction? (Gen. xlviii. 14.) Was it ever used by our Lord? (Mark x. 16.) And by his Apostles?

7. *The Vow.*—What vow do we ratify in Confirmation? What are the three things promised in Baptism? Express them in three words. What formulary contains the articles of faith here referred to? What is repentance? Is perfect obedience promised? In what qualified sense must the promise to obey God's will and commandments be understood[5]?

8. *Benefits of Confirmation.*—What extraordinary benefits resulted from Confirmation in the Apostolic times? What ordinary benefits[6]? Do we expect in

[1] Independently of any vow, he must believe what God reveals, avoid what God forbids, and do what God commands; but confirmation brings these duties solemnly to his remembrance, and procures from him Divine help in keeping them.

[2] See note 4, p. 64. [3] Ordination. [4] Confirmation.

[5] We must absolutely renounce wilful sin; and we must strive, by God's help, against sins of infirmity.

[6] St. Augustin:—"The Spirit which is now given by the laying on of hands is not attested by temporal and sensible miracles, as it was at the beginning, for the establishment of our faith while it

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the present day the former or the latter? How does the office explain these ordinary benefits or gifts of grace[1]?

9. *Sentiments proper to Candidates for Confirmation.*—With what feelings should the baptismal vow be renewed?[2] What considerations give solemnity to the service?

10. *Assistances.*—Can you keep your confirmation vow by your own strength? What means of grace must you employ for that purpose[3]?

was young, and to enlarge the Church in its infancy. For who could now expect that those on whom hands are laid for receiving the Spirit shall presently begin to speak with tongues? But yet the Divine love is understood to be secretly and universally inspired into their souls by the bond of peace, which enables them to say, 'The love of God is shed abroad in our hearts by the Holy Ghost.'"

[1] See the first prayer of the Bishop in the Office of Confirmation.

[2] With a solemn determination to keep it, and to keep it without delay. (Eccles. v. 4.)

[3] Self-examination, 2 Cor. xiii. 5. Meditation, Ps. iv. 4. Private prayer, Matt. vi. 6. Public worship, Matt. xviii. 19, 20; Heb. x. 25. Hearing and reading the Scriptures, 2 Tim. iii. 15, 16; Rom. x. 14, 15. Improvement of grace already given, Matt. xxv. 29. The Lord's Supper, 1 Cor. x. 16; xi. 26.

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GLOSSARY

OF

Words used in the preceding pages, most of them not explained in the Notes.

ABBREVIATIONS.

s. substantive; *a.* adjective; *v.* verb; *p.* participle; *adv.* adverb

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*** It will materially assist the pupil, if, when he meets with one part of speech, opportunity is taken for directing him to all the others connected with it. If he gives the verb, for instance, let him be asked to give the substantive, participle, adjective, and adverb, having the same root, and to explain each.

A.

Absolve, *v.* to loose, or set free from punishment, to pardon, to forgive.
Absolution, *s.* the act of absolving, or of pronouncing a person to be absolved.
Absolutely, *adv.* without conditions, wholly, freely, entirely.
Abstain, *v.* to keep from, to forbear, to refrain, to exercise self-denial.
Abstinence, *s.* the act of abstaining.
Abstemiousness, *s.* the habit of abstaining.
Abstract, *v.* to separate some part from another.
Abstract, *s.* a part separated from the rest, a summary, a short account, or abridgment.
Act, *s.* a deed, a thing done or performed.
Actual, *a.* real, in very deed.
Actually, *adv.* really.
Addicted, *p.* given up to, attached to.
Address, *v.* to speak or write to.
Administer, *v.* to dispense, to manage, to apply.
Administrator, *s.* a manager, one who administers.

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Adore, *v.* to address or to speak to in prayer, to worship.
Adoration, *s.* the act of adoring.
Advent, *s.* an arrival or coming; Christ's first advent was 1858 years ago; his second advent will be, when He comes again to judge the world at the last day.
Advocate, *s.* one who pleads the cause of another, a title of Christ.
Affection, *s.* feeling, emotion, kind regard.
Affected, *p.* made to feel, moved, touched, influenced.
Alien, *s.* a stranger or foreigner.
Alienated, *p.* having become an alien or an enemy; estranged from.
Allegiance, *s.* the duty of subjects to their sovereign.
Ancient, *a.* old.
Anciently, *adv.* long ago.
Anniversary, *s.* a day of the year kept holy in memory of some great event.
Antediluvian, *a.* before the deluge.
Apostate, *s.* one who renounces the true religion.
Apostolical succession, *s.* a Successor is one who succeeds or follows after another. The apostles appointed certain persons, Timothy and Titus, for instance, to succeed themselves as superintendents or bishops of the churches; these bishops appointed other bishops to be their successors, and so the succession has continued down to the present time, all over Christendom. None but bishops can consecrate bishops.
Appropriate, *v.* to give or take possession of, to set apart for a particular use.
Appropriate, *a.* suitable, proper.
Article of the Creed, *s.* a fact or doctrine declared in the Creed.
Articles (39), *s.* a summary of Christian doctrine authorized by the Church of England.
Ascend, *v.* to go up.
Ascension, *s.* the act of ascending.
Atone, *v.* to reconcile, to set at one. (Acts vii. 26.)
Atonement, *s.* the act of atoning, or of making our peace with God.
Authority, *s.* the right to command.
Authorize, *v.* to give authority.

B.

Baptize, *v.* to dip in, or wash with water, with a view to "the mystical washing away of sin."
Baptism, *s.* the sacrament of admission into the Church of Christ.
Benefit, *s.* a favour or kindness done, an advantage gained.
Beneficence, *s.* goodness: a benevolent person wishes us good, a beneficent person or benefactor does us good.
Bless, *v.* to wish, or make, happy; to give a blessing is commonly the act of a superior to inferiors. (Heb. vii. 7.)
Blessed, *a.* happy: God as the holiest, and therefore happiest of beings, is called "The Blessed."
[illegible]. matter as opposed to spirit; the body is the abiding place, [illegible]de of the soul.
[illegible]. belonging to the body.

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C.

Capable, *a.* able to do.
Capacity, *s.* ability to do, or power of doing; a power which may, or may not be used: hence results free-will, and therefore responsibility.
Capture, *v.* to seize, to take hold of, to make prisoner.
Captive, *s.* a person captured.
Captivity, *s.* imprisonment, bondage. Sometimes the word is figuratively put for persons imprisoned, or in bondage. (Ps. lxviii. 18; Joel iii. 1.)
Catechise, *v.* to teach by asking questions, and correcting the answers.
Catechist, *s.* one who catechises. "The Catechist," says Clement of Alexandria, "delivers religious knowledge to the ignorant, and makes them repeat, or echo it back again."
Catechumen, *s.* the person catechised.
Catechism, *s.* a form of teaching by question and answer.
Ceremony, or **Ceremonial**, *s.* a settled mode of doing anything. In our holy religion, a form or rite settled by the Church, or by its Divine Founder.
Ceremonial, *a.* of or belonging to ceremony. The ceremonial law was the law by which the rites and ceremonies of the Jewish Church were appointed.
Charity, *s.* love, kind affection in general; sometimes improperly confined to almsgiving, which, however important, is only one among many exercises of love.
Christendom, *s.* the part of the world where Christianity prevails.
Clergy, *s.* Christian ministers, whether bishops, priests, or deacons.
Clerical, *a.* of or belonging to the clergy.
Commit, *v.* to place under the care or custody of another, to intrust
Commission, *s.* the care, charge, or trust committed to any one.
Committee, *s.* a body of persons chosen from a larger number, and to whom a special duty is committed.
Common, *a.* belonging to numbers, as opposed to private, or belonging to one. To hold anything in common, is to possess it jointly, or together.
Communicant, *s.* one who receives the communion.
Communicate, *v.* to make common to others, to share, impart, disclose, reveal, give or bestow.
Communication, *s.* a thing communicated,—i. e. shared, imparted, &c.
Communion, *s.* fellowship, joint possession: applied to the Lord's Supper, as the strongest and closest bond of Christian fellowship, whereby we receive the Holy Ghost, and are made one with Christ and with each other.
Community, *s.* a society or people under one common government.
Compare, *v.* to place two or more things together, in order to find out whether they are alike or unlike, equal or unequal.
Comparison, *s.* the act of comparing. It may be done either by bringing together outward objects, or by comparing the ideas of them within the mind.

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Comparative, *a.* opposed to positive. By positive, we mean what a thing is in itself; by comparative, what it is when compared with another.

Comparatively, *adv.* in comparison of.

Competent, *a.* sufficient, adequate, proportioned to. By a person competent to a work, we mean a person able to do it.

Competency, *s.* sufficiency, ability.

Congregate, *v.* to meet together as a flock.

Congregation, *s.* an assembly or meeting. (Heb. x. 25.)

Consciousness, *s.* our knowledge of what passes within our own minds.

Conscious, *a.* knowing or aware of. To be conscious of anything is to be quite certain that it has passed through our minds.

Conscience, *s.* the witness and judge within us that shows us right from wrong. The moral faculty by which we accuse or else excuse ourselves or others. (Rom. ii. 15.)

Conscientious, *a.* guided by a good conscience.

Conscientiously, *adv.* according to a good conscience.

Consecrate, *v.* to make sacred or holy, to set apart for sacred purposes.

Consecration, *s.* the act of consecrating.

Contradict, *v.* to say the opposite or contrary of what has been said, to deny, to gainsay, to oppose. To contradict one's self, is to be inconsistent, to unsay what we have said.

Contradiction, *s.* denial or inconsistency: the act of contradicting one's self, or another person.

Contradictory, *a.* disposed to contradict, inconsistent.

Convert, *v.* to change from bad to good, to turn from sin to righteousness, from infidelity to faith, from Heathenism to Christianity.

Converted, *p.* changed from bad to good, &c.

Convert, *s.* a person changed, &c.

Conversion, *s.* the act of being changed, &c. See Convert, *v.*

Corpse, *s.* a dead body, a carcase.

Corps, *s.* a body of living men, commonly of soldiers.

Corporate, *a.* united in a body or community. To incorporate is to form into a body.

Corporation, *s.* a body corporate.

Corporeal, *a.* of or belonging to the body; opposed to spiritual or belonging to the soul.

Correspond, *v.* to answer, to have intercourse with, to suit, to agree with, to be adapted to.

Corresponding, *p.* answering, &c.

Correspondence, *s.* the act of corresponding, the circumstance of answering, suiting, &c.

Consult, *v.* to take advice, or to advise with, to deliberate, to plan, to contrive.

Consultation, *s.* the act of consulting, advising with, &c.

Counsel, *v.* to give advice.

Counsellor, *s.* an adviser: Councillor, a member of a council.

Council, *s.* a body of persons met together to consult. A general council consists of representatives from the whole or nearly the whole of Christendom, and is opposed to a provincial or national

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council, which consists of representatives from only a province or nation. For an account of the first council, see Acts xv. 6.
Crucify, *v.* to put to death by nailing to a cross.
Crucifixion, *s.* the punishment of being crucified.
Curate, *s.* a presbyter or deacon, who has the cure or care of souls.

D.

Deficient, *a.* not sufficient, wanting, imperfect, inadequate.
Deficiency, *s.* the state or circumstance of being not sufficient, &c. Something wanting.
Define, *v.* to mark out the bounds of, to describe fully, to explain exactly.
Definition, *s.* an accurate outline, a full description, an exact explanation.
Deity, *s.* sometimes the Godhead or Divine nature; sometimes God Himself.
Denounce, *v.* to inform against, to accuse, to menace, to threaten.
Denunciation, *s.* a threat or menace.
Depart, *v.* to part with, to quit, to leave, to go away from.
Departure, *s.* the act of departing by death or otherwise.
Departed spirits, *s.* souls that have gone to the other world.
Deprecation, *s.* prayer against evil; opposed to supplication, or a prayer for some good.
Descend, *v.* to go down.
Devil, *s.* the evil spirit, literally the accuser (Rev. xii. 10), who tempts us to sin.
Devote, *v.* to vow, or give up to, as when a man by a vow gives himself to God.
Devoted, *p.* given up to. In a religious sense, given up to God.
Devotion, *s.* the love and gratitude and reverence, felt by the man devoted to God, together with the expression of those feelings in prayer.
Devout, *a.* godly, pious, full of devotion.
Discipline, *v.* to teach, to train up in knowledge and good habits: to regulate, exercise, correct, chastise.
Discipline, *s.* training, education, correction, chastisement.
Disciple, *s.* a scholar or pupil; one under discipline.
Dispense, *v.* to deal out, to distribute.
Dispensation, *s.* the mode of dealing with, or the rule of distributing. The patriarchal dispensation means God's mode of dealing with the patriarchs: the Jewish dispensation, means his mode of dealing with the Jews: the Christian dispensation, his mode of dealing with Christians. On each of these three classes He has bestowed different talents and privileges, and he expects a proportionate return. (Luke xii. 48.)
Divine, *a.* belonging to, or like unto God, Godlike.
Divinity, *s.* sometimes God Himself, sometimes the knowledge of his character and dispensations, or theology.

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E.

Ecclesiastic, *s.* a clergyman.
Ecclesiastical, *a.* belonging to the Church, opposed to civil, or belonging to the state.
Episcopal, *a.* of or belonging to a Bishop. We call the Church Episcopal, because it is governed by Bishops.
Epistle, *s.* a letter. The Apostolical epistles are letters written or dictated by the Apostles.
Equity, *s.* fairness, impartiality, readiness not only to give every man his due, but to soften the rigour of strict law.
Evident, *a.* clear, certain, manifest, proved.
Evidence, *v.* to show clearly, to make certain, to attest, to prove.
Evidence, *s.* a proof; that which shows clearly, makes certain, &c.: sometimes the word is applied to the person proving, attesting, &c.; that is, a witness.
Eucharist, *s.* the giving of thanks; a word especially applied to the Lord's Supper, either because our blessed Saviour introduced the ordinance with a solemn thanksgiving (Luke xxii. 19), or because we partake of it with a thankful remembrance of his death.
Exalt, *v.* to raise on high, to lift up, to extol, to heighten, to elevate.
Exaltation, *s.* the circumstance of being raised or exalted.
Exist, *v.* to be, to live.
Existence, *s.* being, life.
Explain, *v.* to make plain or clear.

F.

Fathers of the Church, *s.* distinguished members of the early Christian Church, sometimes called "the Fathers." St. Paul (Heb. i. 1) gives the same title to the Jews of former times.
Filial, *a.* of or pertaining to a son. Filial duty, the duty of a child; parental duty, the duty of a parent.
First-fruits, *s.* the earliest produce of the season, presented by the Jews before God, in acknowledgment of the whole future harvest, of which it became an earnest or pledge.
Forfeit, *v.* to lose or be deprived of as a punishment.

G.

Generation, *s.* birth. A generation is applied to a race or family; also to those living in one age or period of time. Parents, for example, form one generation, children another, grandchildren a third.
Glory, *s.* great honour, outward splendour, magnificence.
Glorious, *a.* full of glory.
Glorify, *v.* to make glorious.
Glorified, *p.* made glorious.
God, an Anglo-Saxon word, signifying the Good Being. (Matt.

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Godfathers and godmothers, *s.* persons who answer before God for a young Christian at his baptism.
Good, *a.* kind, beneficent. (Acts xi. 24.) Sometimes also generally excellent, or having all the virtues. (Matt. xix. 17.)
Gospel, *s.* an Anglo-Saxon word, signifying *glad tidings*: composed of god, good; and spell, speech, or news.

H.

Heathens, *s.* nations not in covenant with God: formerly opposed to Jews, now to Christians.
Heir, *s.* one who will succeed to some property or title, an inheritor.
Hereditary, *a.* descending to an heir; as, for example, from father to son.
Host, *s.* a multitude, generally an armed multitude. The phrase, "heavenly host" means the angels: "the host of heaven" means the celestial bodies, the sun, moon, and stars.
Humble, *a.* lowly, modest.
Humility, *s.* lowliness, modesty.
Humiliation, *s.* the circumstance of being brought down or lowered; fall from greatness.

I.

Illustrate, *v.* to throw lustre or light upon: to make clear.
Illustration, *s.* that which illustrates.
Imposition of hands, *s.* the laying on of hands.
Incompetency, *s.* unfitness, want of power, or capacity.
Infallible, *a.* unerring, always right, never liable to be deceived.
Infallibility, *s.* security from all error in religion.
Infinite, *a.* without bounds, unlimited, having no end.
Infinity, *s.* boundlessness.
Infirmity, *s.* weakness, frailty: sins of infirmity as opposed to wilful sins.
Inhabit, *v.* to dwell, abide, reside, or remain in.
Inhabitant, *s.* one who dwells, &c. in a place.
Inhabitation, *s.* or indwelling of the Spirit, takes place when the Holy Ghost dwells within us, and is continually suggesting holy desires, and good counsels, and prompting to just works.
Inherit, *v.* to succeed as heir to a property, honour, or privilege.
Inheritance, *s.* anything inherited.
Institute, *v.* to set up, to establish, to appoint.
Institution, *s.* anything instituted, set up, &c.
Intellect, *s.* the understanding, the faculty of the mind which perceives, reasons, judges, &c.
Intellectual, *a.* belonging to the understanding; opposed to moral, or belonging to the will.
Intercede, *v.* to mediate or go between two parties, in order to reconcile them; sometimes also to plead or pray for.
Intercessor, *s.* one who intercedes.
Intercession, *s.* the act of interceding.

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Interpreter, *s.* a person who explains to one party the meaning of another, generally by translating the language of the speaker into that of the hearer.
Interpret, *v.* to explain, to expound, to declare, to translate, to decipher.
Interpretation, *s.* an explanation, exposition, &c.
Irreverent, *a.* wanting in reverence or respect, familiar, profane.

J.

Justify, *v.* to pronounce just, to acquit.
Justified, *p.* acquitted.
Justification, *s.* either God's act of acquitting man, or man's state in being so acquitted.
Justifiable, *a.* that may be justified, or cannot be blamed.

L.

Lent, *s.* the season of spring. The spring fast.
Liable to, *a.* in danger of, exposed to.
Liability, *s.* danger of, exposure to, obligation to.
Lineage, *s.* line of descent, as from father to son. To be of the lineage of David, means to be descended from David.
Literal, *a.* according to the letter. The literal sense, or that which the words give of themselves, is sometimes opposed to the spiritual sense or real meaning of the writer. (2 Cor. iii. 6, last clause.) Literal is sometimes opposed to figurative or metaphorical. The words of our Lord, "I am the vine; ye are the branches," are not to be understood literally, but metaphorically and figuratively.

M.

Magistrate, *s.* a civil or state officer commissioned to execute the law.
Magistracy, *s.* the office of a magistrate.
Magnify, *v.* to ascribe greatness, to give glory; to praise, laud, extol.
Magnificence, *s.* grandeur, splendour, costliness.
Manifest, *v.* to make known, or make clear; to show, disclose, declare, or discover plainly.
Manifest, *a.* clear, plain.
Manifestation, *s.* full discovery, disclosure, or revelation.
Manifestly, *adv.* clearly, plainly.
Margin, *s.* border or edge; the margin of a book, that part in each page which surrounds the print.
Marginal, *a.* belonging to the margin.—The translators of the Bible, when they found in the original Greek or Hebrew a passage which might have two meanings, gave one in the text, and the other in the margin. The marginal readings are commonly the best, as being their second thoughts.
Martyr, *s.* a witness, one who bears testimony; applied chiefly to one who dies for the truth, or seals his testimony with his blood.
Martyrdom, *s.* the death of a martyr.

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Material, *a.* bodily, or belonging to the *body*, opposed to spiritual, or belonging to the *soul*.
Mediate, *v.* to go between two parties in order to reconcile them. To interpose, intercede, negotiate.
Mediator, *s.* one who mediates.
Mediatorship, *s.* the office of mediator.
Mediation, *s.* the act of mediating.
Mediatorial, *a.* belonging to a mediator; mediatorial sufferings, the sufferings of Christ as the mediator between God and man.
Merit, *v.* to deserve, earn, gain, or acquire by service; to have a claim for receiving good in consequence of good done. (Rom. xi. 35.)
Merit, *s.* good desert; a claim to reward for services. The reward of merit comes by right, and not simply by favour; from justice, not from mere goodness or mercy.
Meritorious, *a.* having merit.
Meritoriously, *adv.* in such a manner as to acquire merit.
Miracle, *s.* originally a wonder, or marvel; among Christians a work of more than human power, some striking action intended as a proof that the doer of it is sent from God.
Miraculous, *a.* done by a miracle, not in the ordinary course of nature, supernatural.
Misconceive, *v.* to mistake, to conceive amiss, to think, understand, or apprehend wrongly or erroneously.
Misconception, *s.* a mistake, a blunder of the mind.
Misrepresent, *v.* to present not as it is, to falsify; to show or exhibit wrongly, injuriously, or maliciously.
Misrepresentation, *s.* a wrong description, in general made wilfully and maliciously.
Mortal, *a.* subject or liable to death, also causing death, or able to kill; opposed to immortal or never-dying.
Mortify, *v.* originally to kill; commonly to subdue, to suppress, to destroy, to debase, to vex.
Mortification, *s.* the circumstance of being mortified, penance: a vexation, debasement, &c.
Mystery, *s.* in common speech, a thing hidden; in Scripture, a thing which was hidden, but is now revealed or manifested. (1 Tim. iii. 16.)
Mysterious, *a.* full of mystery.
Mystical, *a.* having a secret meaning; emblematical, symbolical. Thus, in baptism, washing with water is an emblem or representation of the cleansing of the soul. It is the "mystical washing away of sin."

N.

Natural, *a.* in the common course of nature or providence; sometimes opposed to supernatural, or above nature; sometimes to artificial, or wrought by human art.
Naturally, *adv.* according to the natural course of things.
Negative, *v.* to deny, to refuse, to say no.
Negatively, *adv.* in the form of denial. We speak negatively when we say what a thing is not; positively, when we say what it is.

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Neighbour, *s.* a person living nigh or near to us; any one to whom we can show kindness.
Neighbourly, *a.* kind.
Neighbourhood, *s.* a small district in which persons may live as neighbours.

O.

Oblation, *s.* offering, sacrifice.
Oblige, *v.* from a Latin word, signifying to tie or bind, from which also are derived the words ligament, ligature, meaning a band or bond. To oblige is to force, to constrain: to hold, or cause to be beholden (by some acts of kindness), to lay under a debt of gratitude, or bind by favours.
Obligation, *s.* the circumstance of being obliged, or in duty bound.
Obligatory, *a.* binding, causing obligation.
Office, *s.* either a station in which a certain duty is to be done, or the duty itself. An office of devotion means the form provided in a liturgy for that purpose.
Officiate, *v.* to perform an office.
Officiating minister, *s.* the clergyman, of whatever rank, who officiates.
Ordain, *v.* to set in order, arrange, appoint, determine, institute, settle, establish: also to admit into holy orders.
Ordination, *s.* admission to the order either of Priest or Deacon. The word consecration is used for admission into the order of Bishops.

P.

Patriarch, *s.* the head of a family. The heads of the tribes of Israel are sometimes called the twelve Patriarchs. The name is given to persons living under the Patriarchal in contradistinction to the Jewish dispensation. (See Dispensation.) In the Christian Church, certain Bishops, superior in rank to Archbishops, namely, the Bishops of Rome, Constantinople, Jerusalem, Antioch, and Alexandria, were called Patriarchs.
Penitent, *s.* one who repents; one who grieves for and renounces sin.
Penitence, *s.* repentance.
Penitential, *a.* suitable to a penitent.
Peculiar, *a.* belonging to one or a few to the exclusion of others; special, particular, appropriate.
Peculiarly, *adv.* especially, particularly, not commonly or usually.
Peculiarity, *s.* anything peculiar.
Pervert, *v.* to turn from the right way, or wrest to a bad use.
Perverse, *a.* turned from what is right, and obstinate in what is wrong; ill-natured, ill-disposed, uncomplying.
Perverseness, *s.* stubbornness.
Perversion, *s.* the act of perverting, or being perverted.
Pirate, *s.* a sea-robber.
Pledge, *v.* to give surety or security; to undertake to answer for.
Pledge, *s.* the thing given as a security; an earnest.
Positively, *adv.* see Negatively.
Possess, *v.* to have, to hold, to own, or be master of.
Possession, *s.* property; what a man calls his own.

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Possessor, *s.* an owner, master, or proprietor.
Posterity, *s.* offspring, those that come after, children, grandchildren, &c.
Practice, *s.* anything practised. When we merely believe a thing, it is called doctrine; when we act accordingly, it is called practice. So also, when we merely think or meditate upon a truth, we term it theory or speculation; when we act upon those thoughts and meditations, we are said to put them in practice.
Practical, *a.* relating to practice; not merely doctrinal or speculative.
Practicable, *a.* that may be done.
Practise, *v.* to do habitually, to perform, to make trial frequently.
Privilege, *s.* an advantage enjoyed by certain persons which others do not possess.
Prevent, *v.* to go before, to anticipate, to preoccupy; and therefore to obstruct or hinder. In another sense, to go before, and thereby prepare the way for, to lead, to guide, to help us forward. See for this latter sense, the fourth collect after the Communion Office.
Prime, *s.* an old English word, signifying the first hour of day; the dawn.
Primitive, *a.* first, early, original. The primitive Church means the Church at the beginning.
Primæval, *a.* belonging to the first time or earliest ages.
Profess, *v.* to declare openly or publicly.
Profession, *s.* sometimes an office or employment; sometimes a public declaration or avowal. (Heb. x. 23.)
Professedly, *adv.* according to a man's profession, whether he does or does not mean what he professes.
Prohibit, *v.* to forbid.
Prompt, *v.* to urge on, to quicken, incite, stimulate, suggest, remind.
Prompt, *a.* ready.
Promptly, *adv.* readily.
Promptitude, *s.* readiness.
Propitiate, *v.* to make favourable, kind, or propitious; to conciliate, to win the favour of, either for another or for oneself.
Propitious, *a.* favourable, kind, gracious.
Propitiation, *s.* a sacrifice, or atonement; that which renders kind, &c.
Propitiatory, *a.* tending to propitiate.
Provide, *v.* to foresee, to forecast, and consequently to prepare for, or guard against; to lay up in store.
Providence, *s.* the forethought of God for his creatures; his care to provide for their necessities.

Q.

Qualify, *v.* to make fit for any office or duty.
Qualification, *s.* that which makes a person or thing fit to answer any purpose. To be qualified for an office, is to be capable of its duties: to be qualified for heaven, is to have "meetness for the inheritance of the saints in light." (Col. i. 12.)
Quote, *v.* to note or mark how much, to extract a certain quantity: as, for example, a certain number of words or sentences from a book.
Quotation, *s.* the clause or passage quoted from a book.

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R.

Refer, *v.* to allude to, to call attention to.
Reference, *s.* allusion, regard, relation.
Real, *a.* true, actual; not imaginary, nor merely nominal.
Reality, *s.* truth, actual existence.
Realize, *v.* to make a thing real, or to feel as if it were so.
Region, *s.* a country.
Religion, *s.* derived from a Latin word, signifying a bond or obligation, and may be defined an acknowledgment of our obligation to God as our Creator, Redeemer, and Sanctifier, together with a conscientious performance of our duties to Him, and to one another.
Religious, *a.* devout, pious, godly, full of religion.
Religiously, *adv.* devoutly, piously.
Remit, *v.* to release from punishment; to forgive, to pardon, to absolve.
Remission, *s.* forgiveness, pardon, absolution.
Represent, *v.* to show, or exhibit; to be present for, to appear in the character of, or as agent for.
Representative, *s.* one who represents another.
Representation, *s.* the act of representing.
Repute, *v.* to regard, to consider, to estimate, to esteem.
Reputation, *s.* character, fame, renown, celebrity.
Require, *v.* to seek, to ask for, to demand as necessary for, or belonging to us.
Requisite, *a.* necessary, not to be dispensed with.
Resemblance, *s.* likeness.
Resemble, *v.* to be like.
Reserve, *v.* to keep or hold back, to lay up in store, to keep under restraint. (Jude 6.)
Respond, *v.* to reply to, to answer.
Response, *s.* a reply, an answer.
Responsible, *a.* bound to give an answer; accountable, subject to judgment.
Responsibility, *s.* accountableness.
Rite, *s.* a religious ceremony.

S.

Sacred, *a.* holy, set apart to God.
Sacrifice, *v.* to offer up to God, to slay in honour of Him, to make a victim of, to devote for a sacred purpose.
Sacrifice, *s.* an offering made to God. A sacred victim slain in honour of Him.
Secure, *a.* made safe, &c.
Secure, *v.* to make safe; to free from danger, or from the fear of it.
Security, *s.* that which contributes to make safe, or free from danger or risk: an earnest, a pledge: also carelessness, over confidence arising from a notion of safety.
Sensual, *a.* devoted to sense, carnal, licentious, enslaved to appetite.
Similarity, *s.* likeness.
Succour, *v.* to help or relieve.
Supernatural, *a.* above nature, miraculous.
Symbol, *s.* a token, a badge, an image, representation, or type.

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Symbolical, *a.* expressed not literally, nor in plain terms, but by a symbol, a token, &c., figurative, metaphorical.
Synagogue, *s.* a place of meeting for divine service among the Jews.
Synod, *s.* a council.

T.

Temporal, *a.* not eternal, but measured by time; not ecclesiastical, but secular; not spiritual, but worldly.
Testify, *v.* to bear witness.
Tradition, *s.* oral tradition, anything handed down from father to son, by word of mouth: written tradition, anything handed down in writing.
Traditional, *a.* of or belonging to tradition.
Translate, *v.* to remove from one place or office to another; to turn from one language into another.
Translation, *s.* either the act of translating, or the book translated.
Transgress, *v.* to go beyond appointed bounds; to cross the line of duty; to break the law of God.
Transgression, *s.* breach of duty.

U.

Understand, *v.* to see the meaning of, to have a clear knowledge of.
Unit, *s.* one, a single thing, person, or figure.
Unity, *s.* oneness.
Unite, *v.* to make two or more into one; to join, to connect.
Unanimous, *a.* of one mind, agreed.
Unanimity, *s.* oneness or unity of purpose; agreement.
Universe, *s.* all that exists; the whole creation; heaven and earth; all things visible and invisible.
Universal, *a.* opposed to particular; universal has reference to the whole of anything: particular to only a certain part. Universal is sometimes opposed to general, which means for the most part, whereas universal refers to all times or all places.
Utter, *v.* to say or speak; to express, to give out, to declare.
Utter, *a.* entire, complete.
Utterance, *s.* speech.

V.

Valid, *a.* having force, firm, strong.
Validity, *s.* force, firmness, strength.
Vindicate, *v.* to justify, to defend, to free from blame.

THE END.

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CATECHETICAL SERIES.—No. VIII.

THE

CHURCH CATECHISM

EXPLAINED.

BY THE RIGHT REV.

WILLIAM BEVERIDGE, D.D.,

LATE LORD BISHOP OF ST. ASAPH.

"In the Church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue."—1 Cor. xiv. 19.

"And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."—Eph. vi. 4.

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A CATECHISM,

&c.

Question.—WHAT is your name?
Answer.—N. or M.

As there is no National Church upon earth but admitteth the children of believing parents to holy baptism, so there is none we know of, but hath some public Catechism, or summary of Christian doctrine, for such children, so soon as they are able to learn. But there is no such Catechism set forth by any Church (much less by any private person) that doth or can exceed this of ours; which is so short, that the youngest children, that can learn any thing at all, may learn and say it by heart: and yet so full, that the oldest Christians that are, need know no more than what they are there taught to believe and do, that they may be saved. For it contains all things necessary to salvation, and nothing else.

And in this it seems to excel most other; that, as all persons are, or ought to be, baptized, not into any particular, but into Christ's Catholic Church, so here they are not taught the opinions of this, or any other particular Church or people, but the doctrine only of the Catholic Church; nothing but what the whole

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body of Christians, all the world over, agree in. If it may anywhere seem to be otherwise, it is in the doctrine of the Sacraments. But that, also, is here worded with so great wisdom, caution, and temper, as not to contradict any other particular Church; but that all sorts of Christians, when they have duly considered it, may subscribe to every thing that is here taught.

From hence appears the excellency of this which our Church hath set forth, and calls "A Catechism," that is to say, "An Instruction to be learned of every Person before he be brought to be Confirmed by the Bishop." For, when any are brought to be confirmed by the bishop, they must, in the presence of God, and of the congregation there present, renew the solemn promise and vow that was made in their names at their baptism, ratifying and confirming the same in their own persons, and acknowledging themselves bound to believe and do all those things which their godfathers and godmothers then undertook for them; which they can never do with that judgment and discretion that is necessary to so solemn a work, unless they first know what those things are; and, for that purpose, have learned this Catechism, consisting of five parts, every one of which is necessary for every Christian to be instructed in.

1st. Our Baptismal Vow, or that solemn promise which we made when we were baptized; 2ndly, The Apostles' Creed, wherein are contained all the articles of the Christian faith; 3rdly, The Ten Commandments, or the Moral Law, wherein the whole duty of man is declared in God's own words; 4thly, Our Lord's Prayer, wherein we are taught by Him how to pray for all things needful for us; 5thly, The Doctrine of the Sacraments that Christ hath ordained in His Church. All which I shall endeavour, by His assistance, to instruct you in, that ye may understand the true sense of every word in this Catechism, and so all things necessary to your eternal salvation.

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First, therefore, this Catechism being designed for such as are baptized in their infancy, as well as for other, that they may be taught, so soon as they are able to learn, what a solemn vow, promise, and profession they made then by their sureties, it was very proper to begin it with this question, "What is your name?" Not only because, their name being the first thing that children usually know, this is the easiest question that can be put to them, and therefore the fittest to be put first; but chiefly because it is a very proper introduction to the foresaid vow, which they made when they were baptized, and leads them directly to the articles of the Christian faith, and to the rules of holy life, which they then promised to believe and observe.

For whereas they have every one two names,—a Christian and a surname: the latter they have from their natural parents of whom they were at first born, which is therefore properly the name of their family; but the other was given them by their spiritual parents, their godfathers and godmothers, when they were born again of water and of the Holy Spirit, and so were made Christians,—which therefore is called their Christian name, and is proper to every Christian person as such, as he is a Christian, that is to say, a disciple or scholar of Jesus Christ,[1] one who professeth to learn of Him, and to believe and live as He hath taught in His holy word. This every one undertaketh and promiseth when he is baptized or christened,—that is, made a Christian; and therefore hath this his Christian name given him.

Wherefore, as this is the only name we mean when we ask this question, "What is your name?" —meaning your Christian name—so their answer to this question, by declaring their Christian name, naturally brings in all they promised in their baptism, when this name was given to them; and there-

[1] Acts xi. 26.

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fore this is the most proper question that could be thought of to be first propounded to them.

From whence we may also observe, that every one's Christian name, as it is the proper name of his person, it distinguisheth him from other Christians; and, as it is a Christian name, it distinguisheth him from all other sorts of people, and so puts you in mind that you are not Jews, or Turks, or Heathens, but Christians: that you are of that religion which Jesus Christ hath revealed and settled in the world; which, being not only the best, but the only good and true religion professed upon the earth, you who profess it should be the best of men; so far exceeding all other, in virtue and goodness, that no other people may so much as seem to be good and virtuous in comparison of you. You "name the name of Christ," and therefore you "should depart from iniquity;"[1] you are "called by Him out of darkness into His marvellous light,"[2] and therefore you should "shine as lights in the world."[3] This your Christian name, whensoever you write, or read, or speak, or hear it mentioned, should put you in mind of.

QUESTIONS.

Wherein appears the excellency of this Catechism?
How many parts doth it consist of?
Why doth it begin with this question, What is your name?
How many names have you?
Which is here meant?
Why is it called your Christian name?
What is a Christian?
What doth this name put you in mind of?

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[1] 2 Tim. ii. 19. [2] 1 Pet. ii. 9. [3] Phil. ii. 15.

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Question.—Who gave you this name?

Answer.—My Godfathers and Godmothers in my Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

They who bring a child to holy Baptism, are called his godfathers and godmothers, because they are the means of his being there regenerate, or born again of God. They also give him his Christian name, because that belongs to him only as he is a Christian, and so the child of God. And they give him this name in his baptism, or at the same time that he is baptized, because it is then that he is brought into this relation to God: so as to be made His child, according to the tenor of the New Covenant, which God hath made with mankind in Jesus Christ, promising pardon, and peace, and grace, and His own fatherly care of, and provision for, all those who repent and believe in Him.[1]

And that this is the most proper time for it appears, also, in that Abram had his name Abraham given him by God Himself, at the same time that He entered into covenant with him, and ordained circumcision to be the outward sign, or way whereby he and his posterity should be admitted into it;[2] so that he had this new name given him the same day that he was circumcised, and that too by God's own appointment. From whence His Church could not but conclude that it was His divine will, that when any were circumcised, and so admitted into His covenant, they should at the same time have the name given them by which they should ever after be called, to put them always in mind of the con-

[1] Jer. xxxi. 33, 34. Heb. viii. 10—12. [2] Gen. xvii. 4—23.

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ditions of that covenant which they were then admitted into.

And, accordingly, this was the constant practice of the Jewish Church, all along to our Saviour's time; and, therefore, we read that John the Baptist had his name given him when he was circumcised,[1] and so had Jesus Himself.[2] Which same Jesus, having laid aside that troublesome and painful yoke of circumcision, and instead thereof instituted the most easy sacrament of baptism, to be the means or rite of admitting persons into His Church, and so into the foresaid covenant, which God in Him hath made with mankind, therefore His Church hath ever since used to give every person that is baptized his name at the same time that he is baptized, and so admitted into the great privileges of the New Covenant, to be a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

He is in baptism made a member of Christ, because he is made a member of His Church. For Christ and His Church, or the congregation of all Christian people, are one body, of which Christ is the Head, and all Christians are the members, every one in his place and station.[3] Therefore, we are said to be baptized into Christ,[4] and by one Spirit we are all baptized into one body,[5] even into the body of Christ; and by that means are made the members of Christ, so as to be moved, influenced, and actuated, by that Holy Spirit which proceeds from Him, as the members of our natural bodies are by the spirits which flow originally from the head.

He is therein also made the child of God, because, at the same time that he is baptized, or born again of water, he is born also of God the Spirit;[6] and, therefore, is His child, as having received the spirit

[1] Luke i. 59—63.
[2] Luke ii. 21.
[3] 1 Cor. vi. 15; xii. 12—27. Col. i. 18.
[4] Gal. iii. 27. Rom. vi. 3.
[5] 1 Cor. xii. 13.
[6] John iii. 5.

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of adoption, whereby "we cry, Abba, Father," that is, call God our Father.[1] And besides, he that is the member of Christ is therefore also the child of God: for, Christ being the Son of God, all His members must needs stand in the same relation to God that He doth, though in a lower degree, according to their capacities. Hence it is, that as it is He that gives them power to become the sons of God,[2] so "He is not ashamed to call them brethren,"[3] as He doth;[4] because His Father is their Father also;[5] and therefore theirs, because His.

And as every member of Christ is a child of God, so every child of God is an inheritor — that is, an heir—of the kingdom of heaven; so as to have a just title to it, as an heir-at-law has to an estate upon earth: for, "if children, then heirs; heirs of God, and joint-heirs with Christ."[6] They are joint-heirs, or, as we may say, co-heirs, not with one another, as if the inheritance was to be divided amongst them,—for here every child is an heir to the whole, having the same right and title to all the inheritance as if he was the sole heir,—but they are all and every one "joint-heirs with Christ," who is "heir of all things;"[7] and, therefore, in Him they shall also every one inherit all things.[8]

This is that which is here called the kingdom of heaven, of which every child of God is the inheritor; which, therefore, consisteth not in the enjoyment of any one or more particular things, but of all things that God hath made, and of Him too that made them. And yet, to our unspeakable comfort, all that are duly baptized according to Christ's institution are thereby made heirs or inheritors of this kingdom. It is settled upon them in their baptism; and they shall hereafter have the full possession and

[1] Rom. viii. 15. Gal. iv. 6. [2] John i. 12. [3] Heb. ii. 11.
[4] Matt. xxv. 40; xxviii. 10. [5] John xx. 17.
[6] Rom. viii. 17. Gal. iv. 7. [7] Heb. i. 2. [8] Rev. xxi. 7.

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enjoyment of it; unless, while they are in this world, they provoke their heavenly Father to disinherit and cast them off, by not doing what they promised when they were baptized. What that is, we shall see in the answer to the next question, and thereby know how to prevent our being disinherited.

QUESTIONS.

Who are they whom ye call godfathers and godmothers?
Why are they so called?
Why did they give you your name?
Why did they give it in your baptism?
How do you prove that to be a proper time for it?
What do you mean by your being a member of Christ?
How doth it appear that you were made so in baptism?
How do you prove that you were then also made the child of God?
In what sense were you in baptism made an inheritor of the kingdom of God?
In what doth the kingdom of God consist?
May you not be disinherited?
What must you do to prevent it?

Question. — What did your Godfathers and Godmothers then for you?

Answer.—They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the articles of the Christian faith. And thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

All that naturally proceed from the first man, being

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born in sin, are by nature the children of wrath, obnoxious to the displeasure of the Almighty God, with all the dismal effects and consequences of it.[1] But when any of them are baptized, they are taken off from the old stock, the first Adam, and there grafted into, and so made members of Christ, the last Adam.[2] And in Him they are received into the favour of God, made His children, and entitled to all the great blessings that He hath promised, both in this world and the next. Which promise He for His part will be sure to perform to them, if they do but continue to live as becometh His children, and according to the laws of that new state into which they are admitted.

Which that they may, although they are bound to do it by the very nature of the state itself, and are admitted into it only upon that condition, yet to tie them more strictly to it, they must solemnly vow and promise it before they can (except in some extraordinary cases) be baptized. If they be of riper years, they must make this promise every one for himself in his own person. But if they be children, not yet come to the use of their reason, they are allowed and required to do it by their godfathers and godmothers, who accordingly make promise in the name of the child which they bring to be baptized.

They do not then make the promise for themselves, for that was done at their own baptism; neither do they promise that the child shall do it, for that is not in their power, and therefore more than they can promise. But they make the promise in the child's name, as his proxies, so that the child doth it by them. The minister saith to each of them, "Dost thou, in the name of this child, renounce the devil and all his works?" &c. To which the child answers by them, "I renounce them all." The minister saith, "Dost thou believe in God the Father Almighty?" The child answers by them, "All this I stedfastly believe."

[1] Eph. ii. 3. [2] 1 Cor. xv. 45.

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Again the minister saith, "Wilt thou be baptized in this faith?" To which the child answers by them, "That is my desire." They speak the words, but they speak them only in the name of the child: so that he makes the answer in and by them.

As when a king is crowned in his infancy, he takes the coronation oath by some deputed to take it in his name; and he is bound as much by it as if he took it himself. And in such tenures of land, where the heir cannot be admitted, without doing homage, or swearing fealty to the head-landlord: if a child or minor doth it by his guardians, or they in his name, it is as good in law, as when it is done by the heir himself in his own person.

The promise which his godfathers and godmothers thus make in the child's name, consisteth of three parts, or, as the child is here taught to answer, "They did promise and vow three things in his name: whereof the first is, that he should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh."

By the devil we are here to understand that subtle serpent, who, having tempted our first parents to eat of the forbidden fruit, and so brought them and their posterity into the same state of sin and misery with himself, he hath ever since domineered over all mankind, "carrying them captive as he will,"[1] so long as they continue in their natural state. Now when any one is to change this state of nature for that of grace, wherein he will have power to overcome the devil, he then promiseth to renounce him, to disclaim his dominion, resist his temptations, and leave off all his works, such as he doth himself, and tempts men to do, such as pride, rebellion, apostasy, hatred, malice, murder, lying, slandering, backbiting, hypocrisy, and all uncharitableness. These are properly "the lusts of the devil," which our Saviour speaks of,[2] and

[1] 2 Tim. ii. 26. [2] John viii. 44.

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those "works of the devil" which He came to destroy,[1] which all therefore that would be His disciples must renounce, that is, avoid, forsake, and leave off; so as not to do them any more. And so they must renounce too the pomps and vanity of this wicked world, that is, all things that are apt to draw off men's minds from the other world, and fix them upon this: therefore called "pomps," because they make a great show, as the word imports, and appear great in the eyes of sinful men, but they have nothing in them of real goodness or satisfaction, and therefore called also "vanity," or "emptiness." Such are the riches and honours, as they are called, of this world; which every one, therefore, that would be a Christian, must renounce, so as not to be covetous of the former, nor ambitious of the latter. He must "not love the world, nor the things that are in the world."[2]

He must also renounce, subdue, and avoid all the sinful lusts of the flesh; what they are, the Apostle tells us, saying, "Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like."[3] The renouncing of all which is the first thing that is here promised.

The second thing is, that he will "believe all the articles of the Christian faith:" that is, all such doctrines as are revealed to us in the Holy Scriptures, written by the inspiration of God,[4] and are briefly contained in the following Creed.

The third is, that he "will keep God's holy will and commandments, and walk in the same all the days of his life." What they are, we shall see, God willing, when we come to the Ten Commandments, wherein they are all comprised.

[1] 1 John iii. 8
[2] 1 John ii. 15.
[3] Gal v. 19—21.
[4] 2 Tim. iii. 16

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QUESTIONS.

Why is any such promise made in baptism?
In what sense do godfathers and godmothers make it in the name of the child?
How many parts doth the promise consist of?
What do ye mean by the devil and his works?
What by the pomps and vanity of this wicked world?
What by the sinful lusts of the flesh?
In what sense did ye promise to renounce all these?
What are those articles of the Christian faith which ye promised to believe?
Where are they revealed?
What are those commandments of God which ye promised to keep?

Question.—Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?

Answer.—Yes verily; and by God's help so I will. And I heartily thank our heavenly Father, that He hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me His grace, that I may continue in the same unto my life's end.

Although the promise which godfathers and godmothers make in the name of a child at his baptism, be, as we have seen, the child's own promise, and he is bound to perform it when he is come to years of discretion, as much as if he had made it in his own person, and with his own mouth, whether he afterwards own it or no: yet to make him the more sensible of it, so soon as he is capable, he is put in mind of it, and taught to acknowledge it with his own mouth: for when this question is put to him, "Dost thou not think that thou art bound to believe,

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and to do, as they have promised for thee?" he answers, "Yes verily; and by God's help so I will." He makes no doubt at all of it; but positively affirms it to be a great truth, that he is bound to believe, and do all that was then promised in his name; saying, "Yes verily." And accordingly, in a most solemn manner, he now promiseth it over again with his own mouth, saying, "and by God's help so I will." So that every time that a child saith his Catechism, he renews the said promise, and that too in the name of God Himself, as God shall help him: which imprints upon his mind a sense of his own inability to do it of himself, and teacheth him to look up to God for His help and assistance in it, and to trust on Him, according to His promise, for it; not doubting in the least but that God will help him, and therefore saying confidently, "Yes verily; and by God's help so I will."

After this, to possess his mind with a due sense of God's mercy in admitting him into the Church of Christ; and that he may learn betime to give God thanks for the same from the bottom of his heart; he is taught further to say, "and I heartily thank our heavenly Father, that He hath called me to this state of salvation, through Jesus Christ our Saviour." He looks upon himself now as in the number of God's children, and therefore calls Him "our heavenly Father:" and returns Him his most hearty thanks for bringing him into "this state of salvation," that is, into such a state and condition of life wherein he may be saved, and shall certainly be so, if he doth but perform what he promised, when he was by baptism admitted or brought into it, and what he hath now promised again.

For seeing God "addeth to the Church daily such as shall be saved;" [1] he, being now "added to the Church," is in the ready way to be saved, and there-

[1] Acts ii. 47.

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fore is properly in a "state of salvation, through Jesus Christ our Saviour;" which he therefore adds, both because it is only through Jesus Christ that he is brought into this state, and because it is a state of salvation also only through Jesus Christ; whom he therefore calls "our Saviour," because He is the only Saviour of mankind; without whom no man ever was, or ever can be saved.[1]

But though he be now in a state of salvation, unless he continue in it, he cannot be saved. As they who were with Noah in the ark, the type of Christ's Church, were safe so long as they stayed there, but if any of them had thrown themselves overboard, they would certainly have perished. Wherefore the child is here taught to pray unto God for grace to continue in the same state, not only for some time, but to his life's end; without which he cannot be saved.[2] But he cannot do that, nor any thing that is good, of himself,[3] nor any other way than by the grace of God, through faith in Christ.[4] And therefore he prays God to give him His grace, to keep him stedfast in His true faith and fear, as long as he lives, through Jesus Christ our Saviour.[5]

QUESTIONS.

Are you not bound to perform what your godfathers and godmothers promised in your name?
Do you now promise the same thing again yourself?
Why do you say, "by God's help"?
Why do you call God "our heavenly Father"?
What do you mean by "the state of salvation"?
Why do you call Christ our Saviour?
What must you do that you may be saved by Him?
Why do you pray to God to give you grace to do it?

[1] Acts iv. 12. [2] Mark xiii. 13. Heb. iii. 4. Rev. ii. 26.
[3] 2 Cor. iii. 5. [4] Eph. ii. 7, 8.
[5] 2 Cor. xii. 9. Phil. iv. 13.

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Catechist.—Rehearse the Articles of thy Belief.

Answer.—I believe in God the Father Almighty, Maker of heaven and earth:

Of the three things that are promised by every one that is baptized, the first, as we have seen, is, that he should renounce the devil, the world, and the flesh; which he, accordingly, doth at the same time. Now, the second is, that he should believe all the articles of the Christian faith: which were, therefore, read to him before he was baptized; and he was asked, Whether he believed every one of them? And he then answered, All this I stedfastly believe. He then professed to believe them all in his own person, if he was of riper years; or, if an infant, by his sureties. Wherefore the catechist, or he that instructeth the child in his Catechism, doth not here ask him, What are the articles of the Christian faith, nor whether he believeth them or no? but, taking it for granted that he both knoweth and believeth them, as he had professed at his baptism, he only bids him rehearse, or say them over again, saying, Rehearse the articles of thy belief: those which thou didst profess stedfastly to believe when thou wast baptized, and which thou dost still believe, according to that profession. Upon which he repeats the same Creed to which he then gave his assent, and in which all the fundamental articles of the Christian faith are briefly contained, to the end that he may now be more fully instructed in them; which, that he may, it will be necessary to explain every word and expression in the said Creed.

The first words, "I believe," respect every one of the articles or parts of the Creed, as well as those two to which they are prefixed. And this every one saith for himself in his own person, "I believe,"—not only I think, I suppose, I hope, or the like,—but "I

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believe:" that is to say, I heartily assent and consent, being fully persuaded of it upon the testimony of God Himself; and, therefore, in the highest manner that I can be persuaded of any thing in the world. For, though all creatures may deceive me, God neither will nor can;[1] wherefore, having His word for every thing contained in this Creed, although my finite and corrupt understanding cannot reach or comprehend it, yet I verily believe,—I am fully persuaded of the truth and certainty of it, as I am that there is a sun in the firmament, although I know not what it is.

This is that true Christian belief, or faith, which the Apostle saith is "the substance of things hoped for, the evidence of things not seen."[2] So that, by it, I doubt no more of what God hath promised, and I therefore hope for, than as if I was already possessed of it; and the great things that He hath revealed, though I never saw, nor am able to comprehend them, yet they are as clear and evident to me as if I did. This being the way whereby God is pleased to convey such things into our minds, and whereby He doth it in the most powerful manner that can be, even by His own infallible, almighty Word.

He hath given us senses whereby to discern the figures and colours and other circumstances of bodies; and He hath given us reason, whereby to govern ourselves in the affairs of this life; but, as for the things that concern Himself, and belong to our everlasting peace, for them He hath given us His own word, as the ground of our belief, that there may be no place left for diffidence or doubting, but that we may rest fully satisfied in our minds about them; which we cannot always be about what our senses seem to discover, and our reason to dictate to us: for we find by experience that they often fail us; but God's word can never fail us.

Wherefore, as we make no doubt of such things as

[1] Tit. i. 2. [2] Heb. xi. 1.

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we see and hear every day, nor of such things as appear self-evident to our reason—as that the whole is greater than any part,—nor yet of such things for which we have the concurrent testimony of many men—as that there are such places as France, and Spain, and India, though we never saw them,—much less can we doubt of any of the articles of the Christian faith: as, that God made and governs the world; that His Son became man, and died for the sins of mankind; that He is now in heaven, continually making intercession for us; and that He will come hither again at the last day, to raise the dead, and judge the world. For these and such like divine truths being revealed to us in the Holy Scriptures, we have the testimony of God for them, the word of truth itself; by which, when duly considered and fixed upon our minds, we are possessed with so strong a persuasion, so firm and constant a belief of them, that all the faculties of our souls are thereby influenced, and inclined to act accordingly: so that he that believes in God cannot but love Him, and fear Him, and trust on His word and promise.

I thus first believe in God: for he that cometh to God, as I desire to do, "must believe that He is."[1] And I accordingly believe there is such an invisible Being in and over the world, which we call GOD, who is a Spirit,[2] and, therefore, without body, parts, or passions;[3] but a most pure, simple, immutable, eternal Being, Jehovah, the Lord, the Lord of Sabaoth—that is, of the world, or of all things that are; existing in and of Himself,[4] in all things, above all things, everywhere the same;[5] of infinite wisdom, knowledge, goodness, and all other perfections; and in whom every perfection is infinite, and Himself. "Such knowledge is too wonderful for me; it is high, I cannot attain unto it:"[6] but I believe it, because

[1] Heb. xi. 6. [2] John iv. 24. [3] Luke xxiv. 39.
[4] Exod. iii. 14. [5] Psalm cxxxix. 7—10. [6] Psalm cxxxix. 6.

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it is agreeable to the revelations which He hath made of Himself to me in His holy word.

Thus I believe in one living and true God: the Father, the Son, and the Holy Ghost. I first believe in God the Father,[1] because He hath a Son, an only Son, begotten of Himself, therefore called "the only-begotten of the Father,"[2] without which He could not properly be a Father; so that I cannot believe in God the Father, but I must believe in His Son too. And so I do, as you will see in the next article.

I believe also that this God the Father is Almighty: that is, I believe that He can do whatsoever He will:[3] for "who hath resisted His will?"[4] Wherefore "with God all things are possible,"[5] but only such things as He will not do: as "He cannot lie;"[6] "it is impossible for God to lie."[7] So He cannot deny Himself; He cannot die: He cannot do such things, because He will not; and He will not, because, if He did, He would cease to be God: the doing of such things proceeding from weakness and impotence. Neither is it, indeed, doing any thing, but suffering, which is contrary to His divine nature. So that He is not the less Almighty because He cannot do such things; but He therefore cannot do them because He is Almighty, and cannot but always be so. It being impossible that any thing should be ever impossible to Him, who can do what He will only by willing it should be done.

For I believe, further, that this God the Father Almighty is the Maker of heaven and earth. For it is written, "In the beginning God created heaven and earth:"[8] that is, the whole world; all things that are made, visible and invisible. He created them all "in the beginning," and therefore out of nothing. And He thus made all things as He would have them to be, only by signifying it to be His will they should

[1] 1 Thess. i. 1. [2] John i. 14. [3] Psalm cxv. 3; cxxxv. 6.
[4] Rom. ix. 19. [5] Matt. xix. 26. [6] Tit. i. 2.
[7] Heb. vi. 18. [8] Gen. i. 1.

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be so. He only said, "Let there be light; and there was light."[1] Thus, "by the Word of the Lord were the heavens made, and all the host of them,"—that is, all things in them,—"by the breath of His mouth."[2]

Neither did He only make all things at first, but He is still the Maker of them, by preserving and upholding all things in their being by the same power, will, or word, by which He at first made them;[3] so that it is "in Him we live, and move, and have our being."[4]

And seeing Almighty God made and preserveth, I cannot but believe that He governeth and disposeth of all and every thing, that is, according to His own will: the least thing as well as the greatest, and every thing in particular, as well as all things in general.[5] Insomuch that nothing can stir or happen in the world without His special providence; by which He ordereth every thing after such a manner as to make it tend to the advancement of His own glory, to the good of the whole creation, and to the benefit of every particular person in it, who duly acknowledgeth, admires, and adores His infinite wisdom, power, and goodness, in the first establishment and continual government of the world; which God grant I may always do.

"For of Him, and through Him, and to Him, are all things. To whom be glory for ever. Amen."[6]

QUESTIONS.

What do you mean by the articles of your belief?
Why do we say, Rehearse them?
What mean you by saying, I believe?
What ground have you for this belief?
What is belief, or faith, according to the Apostle?
What do you believe concerning God?
What is God?
Why do you believe in God the Father?

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[1] Gen. i. 3. [2] Psalm xxxiii. 6. [3] Heb. i. 2.
[4] Acts xvii. 28. [5] Matt. x. 29, 30. [6] Rom. xi. 36.

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Why is He said to be Almighty?
What is meant by heaven and earth?
Out of what did God make them?
How did He make them?
Doth not He also preserve them?
Who governs the world, and orders all things in it?
How or after what manner doth God do it: and to what end?

And in Jesus Christ his only Son our Lord,

As I believe in God, I believe also in Jesus Christ, according to His command.[1] I believe in Him who is called Jesus, that is to say, the Saviour, because He saveth His people from their sins,[2] and Christ, that is, the Anointed, because He was anointed with the Holy Ghost, and with power,[3] to be a Prophet, a Priest, and a King, in order to His perfecting our salvation.

He is, first, that great Prophet, spoken of by Moses,[4] who hath all along revealed the will of God to mankind, and foretold all things that were necessary for them to know, first by His Spirit in the prophets,[5] then in His own person,[6] and afterwards by His apostles and evangelists.[7] All of which His prophecies and divine revelations are recorded in the Books of the Old and New Testament, which therefore contain all things necessary to our salvation.[8]

He is also a Priest, a High Priest,[9] the only true Priest that ever was in the world, who could offer up a sacrifice, acceptable in itself to God, for the sins of mankind. The Levitical priesthood, with all its sacrifices, being only a type and shadow of His;[10] who *now* once in the end of the world hath appeared to put away sin by the sacrifice of Himself;[11] that is, by offering up Himself upon the altar of the cross, as a sacrifice and propitiation for the sins of the whole world,[12]

[1] John xiv. 1. [2] Matt. i. 21. [3] Acts x. 38.
[4] Deut. xviii. 15. 18. Acts iii. 22. [5] 1 Pet. i. 11.
[6] Heb. i. 1, 2. [7] John xiv. 26; xvi. 13.
[8] 2 Tim. iii. 16, 17. [9] Heb. iii. 1; viii. 1. [10] Heb. x. 1.
[11] Heb. ix. 26. [12] 1 John ii. 2.

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by virtue whereof He continually maketh atonement, reconciliation, and intercession for us in Heaven, as our true High Priest, and "therefore is able to save them to the uttermost that come unto God by Him."[1]

He is likewise a King, an Almighty King, the universal Monarch of the world, "King of kings, and Lord of lords."[2] "For the Father judgeth no man, but hath committed all judgment unto the Son,"[3] and hath given Him "all power both in heaven and earth;"[4] and that, too, not only for a long time, but for ever: "for of His kingdom there shall be no end."[5] These are the three great offices to which Jesus was anointed for the perfecting of man's salvation, and therefore was called Christ, or the Anointed.

And as I believe in God the Father, so I believe that this Jesus Christ is His only Son, that Son of whom He is there said to be the Father, as being truly begotten of Him, and therefore called His only-begotten Son.[6] And seeing He was begotten of the Father, I believe He is another or a distinct Person from the Father, as a son must needs be from his father; but I believe withal that He was so begotten of Him, that He is of one and the same divine nature, essence, or substance with the Father, one and the same God.

For this He Himself hath revealed to me, where, speaking of His eternal generation from the Father, He saith, "For as the Father hath life in Himself, so hath He given to the Son to have life in Himself."[7] For none hath life in himself, as the Father hath, but only the one living and true God. And therefore, seeing the Son hath life in Himself, as the Father hath, although it was communicated or given to Him of the Father, yet I cannot but believe it was so given Him, that He is that one living and true God that the Father is.

[1] Heb. vii. 25. [2] 1 Tim. vi. 15. Rev. xvii. 14; xix. 16.
[3] John v. 22. [4] Matt. xxviii. 18. [5] Luke i. 33.
[6] John i. 14. 18; iii. 16. 18. 1 John iv. 9. [7] John v. 26.

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Especially having His own word for it, saying, "I and my Father are one;"[1] not one person, but, as the word in the original importeth, one thing, one being, Jehovah, the Lord, as it is expressed.[2] By which name, Jehovah, proper only to the true God, the Son as well as the Father is often also called in the Old Testament,[3] and all along in the New He is called the Lord, as being the true God,[4] who is over all, God blessed for ever.[5] And who demonstrated Himself to be so, by the wonderful works which He did when He was upon earth. Such as none could do, as He did them, but only Almighty God; doing what He pleased,[6] as God made the world only with His word, who therefore also did them, and caused them likewise to be recorded, that we might believe "that He is the Christ, the Son of God."[7] And if the Son of God, then equal to God, and God Himself. For so the Jews, whose language He spoke, understood Him; insomuch that they accused him of blasphemy, for saying that He was the Son of God, or that God was His Father; and so making Himself God,[8] which they could not have done, if it had not been the received opinion among them, that the Son of God was the selfsame with God Himself.

Neither is this contrary, but agreeable to reason itself. For seeing God hath given power to His creatures to beget sons in their own likeness, every one of the same specific nature with his father; when God Himself begets a Son, His Son must needs be of the same nature with the Father, in a more eminent and divine manner. Not only so as to be a God as well as the Father, for that is no more than what is common among men, the son of a man being in that sense a man as well as his father.

But when the Scriptures, and we from thence, speak of God's begetting a Son, we cannot but believe it to

[1] John x. 30. [2] Deut. vi. 4. [3] Gen. xix. 24. Hos. i. 7, &c
[4] 1 John v. 20. [5] Rom. ix. 5. [6] Matt. viii. 3—16, &c.
[7] John xx. 31. [8] John v. 18; x. 33.

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be in a much higher sense, the highest that can be. But we cannot by all our reason imagine a higher, nor any other becoming His divine and indivisible essence, than that His Son is of the same individual nature or essence with the Father, one and the same God that the Father is, according as He is declared to be in the holy Scriptures.

Wherefore, when I say that I believe in Jesus Christ His only Son, or the only Son of God the Father, I thereby profess that I believe the said Jesus Christ to be truly God, of one substance with the Father; which I must necessarily believe, as ever I desire to be saved. For I can never believe that any one can save me, but He that made me. The salvation of mankind being certainly as divine a work as the creation of the world. And therefore I must of necessity believe Christ to be God, for otherwise I cannot believe in Him as my Saviour, or that He is able to save me, that being more than any one or all the creatures in the world can do. But blessed be His name for it, there is no one article of our faith more clearly revealed to us than this is. And therefore I hope He will always keep me stedfast in the belief of it to my life's end, that believing and trusting on Him for all things needful to my salvation, I may then receive the end of my faith, even the salvation of my soul, by the same God my Saviour.[1]

And I further believe that this Jesus Christ, the only Son of God, is our Lord. He is our Lord, as He is the Son of God, our Maker; as He is Jesus our Saviour; and as He is Christ our King. He hath absolute dominion over the whole creation; but is in a peculiar manner the Lord of all those whom He hath redeemed and purchased to Himself.[2] To whom He therefore saith, "Ye call me Master and Lord: and ye say well; for so I am."[3] And I now look upon myself as in the number of them, calling

[1] Luke i. 47. [2] Tit. ii. 14. [3] John xiii. 13.

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Him not only my, but our Lord, and desire accordingly to serve and glorify Him both in my body and in my spirit, which are His.[1]

QUESTIONS.

Why is the Son of God called Jesus, or the Saviour?
Why is He called Christ, or the Anointed?
What was He anointed with?
To what office was He anointed?
How do you prove that He was a Prophet?
Wherein did He, and still doth, manifest Himself to be a Priest?
What kind of King is He?
Of whom was He begotten?
Is He a distinct Person from the Father?
Is He of one substance with the Father, or one and the same God that He is?
How do you prove that?
Did not His works show it?
Is this contrary to reason?
Is it not necessary to believe that He is the true God?
Why do you call Him our Lord?

Who was conceived by the Holy Ghost, Born of the Virgin Mary,

Although Jesus Christ was from all eternity begotten of God the Father in so wonderful and divine a manner, that He Himself is one and the same God with the Father, yet in time He was pleased to become man too, like unto us, by being conceived and born into the world as other men are, but in a manner quite different from all other: as it was necessary He should be, that so He might be free from that original sin, that all are subject to who are conceived and born the ordinary way. Wherefore, although He was conceived, it was not as other men are, by the help of man, but by the Holy Ghost; and though He was born of a woman, that woman was not like other women that bear children, but a virgin, the Virgin Mary.

[1] 1 Cor. vi 20.

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I believe He was conceived by the Holy Ghost, because of the angel's word sent from God to acquaint the said Virgin with it. For when he said to her, "Behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus," the blessed Virgin wondering how that should be, seeing she knew not a man, He answered and said unto her, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that Holy Thing which shall be born of thee, shall be called the Son of God."[1] To which she having given her consent by saying, "Behold the handmaid of the Lord; be it unto me according to thy word;"[2] I believe, as the angel then departed from her, so the Holy Ghost came accordingly upon her, and by His almighty power, that Holy Thing was then conceived in her. As the angel told Joseph also, to whom the said Virgin was espoused. For he finding her after this to be with child, and therefore thinking to put her away privily, the angel said unto him, "Fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost."[3]

And as He was thus conceived by the Holy Ghost, so I believe He was born of the Virgin Mary. For it being in her womb that He was conceived, He could be born of no other but of her, and she must needs be a virgin still, in that she had conceived no otherwise than by the immediate power of God; for which reason also the Son of God is said to be "made of a woman,"[4] in that He, the second, or last Adam, was formed out of her substance, as the first Adam was of the dust of the ground by God Himself.[5]

Now seeing the only Son of God, or, which is the same, God the Son, was thus conceived and born of a woman, I believe that He thereby became the Son of Man too, or really and truly Man. As St. John saith, "The Word," or Son of God, "was made flesh, and

[1] Luke i. 35. [2] Luke i. 38. [3] Matt. i. 20.
[4] Gal. iv. 4. [5] Gen. ii. 7.

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dwelt among us:"[1] and St. Paul, "Jesus Christ, being" or subsisting "in the form or nature of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, being made in the likeness of men;"[2] that is, of the same nature that all men are of, consisting of a reasonable soul and human flesh, with all the faculties, members, and qualities that are proper and essential to either of them singly, or to both as united together; as likewise with all the infirmities incidental to mankind in general. He ate, He drank, He slept; He was hungry, and thirsty, and weary, and the like; but all without sin, and such effects or consequences of it, as particular men are subject to. So that as He was truly God, He was now as truly "the Man Christ Jesus;[3]" the Man, man in general, and "the second man,"[4] the whole nature of man being as fully in Him as it was in the first man Adam.

But this the whole nature of man, thus assumed by the Son of God, having never subsisted of itself out of his Divine Person; but being taken into it at its first formation, or conception in the womb, it could not make a person of itself, distinct from the divine, no more than the body that is formed together with the soul of a man, can make a human person without it. Wherefore, although I believe that Jesus Christ, being begotten from all eternity of the Father, is truly God; and being born in time of a woman, is truly Man; yet I do not believe that He is one person as God, and another person as Man, but that He is both God and Man, in one and the same person; according as I am taught in the profession of faith, commonly called the Creed of St. Athanasius, where it is said that Jesus Christ, although He be God and Man, yet He is not two, but one Christ. One not by conversion of the Godhead into flesh, but by taking of the manhood into

[1] John i. 14. [2] Phil. ii. 5 - 7. [3] 1 Tim. ii. 5. [4] 1 Cor. xv. 47.

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God; one altogether, not by confusion of substance, but by unity of person. For as the reasonable soul and flesh is one man, so God and Man is one Christ.

And I further believe that it is necessary for me to believe this, even that Jesus Christ is thus God and Man in one person, or that He is but one person both as God and Man; because it is upon this that the virtue and efficacy of His sufferings for me chiefly depend. For if He had been one person as God, and another as Man, then all His sufferings as man would have been the sufferings only of a human, a finite person, and so would have terminated in Himself, without affecting any, much less all other men; neither would they have been any way proportionable to, or satisfactory for, sins committed against the infinite and eternal God.

Whereas He being both God and Man in one person, though He suffered only in His manhood, yet His sufferings were of infinite value and merit for all men, because they were the sufferings of an Infinite, a Divine Person. Insomuch, that when they killed Him, they killed the Prince of Life.[1] They crucified the Lord of Glory,[2] and His blood was the blood of God,[3] and therefore must needs be of sufficient worth and virtue to wash away all our sins; "Hereby perceive we the love of God, because He laid down His life for us."[4] This I am taught to believe in the Creed itself. For seeing the same person who is here called the only Son of God, the same was conceived by the Holy Ghost, and born of the Virgin Mary, He must needs be still one and the same Divine Person after He was conceived and born, that He was before.

QUESTIONS.

Why was Christ conceived and born in a different way from other men?

How was He conceived?

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[1] Acts iii. 15. [2] 1 Cor. ii. 8. [3] Acts xx. 28. [4] 1 John iii. 16.

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Why do you believe that He was so conceived?
Of whom was He born?
How do you prove that she was a virgin?
Did He thereby become real man?
Was He not then two persons, one as God, and another as Man?
Is it necessary to believe that He is both God and Man in one person?
How do you prove He is so from the Creed?
Is it necessary to believe this?
How do you prove that it is so?

Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into Hell;

When Jesus Christ, the only Son of God, was thus miraculously conceived and born into the world, He afterwards grew up by degrees, as other men do, to the ordinary stature of a man; living all the while in a private condition, till He was about thirty years of age. But then being baptized by John the Baptist, and anointed by the Holy Ghost,[1] He after that appeared publicly in the land of Judea, in the time that Tiberius Cæsar was emperor of Rome, and Pontius Pilate was, under him, governor of Judea,[2] whose name was therefore put into the Creed, that mankind may always know in what age of the world Jesus Christ lived, and how He came to die upon a cross; that being a kind of death that was never inflicted upon any by the Jews, but only by Roman governors, such as Pontius Pilate was.

Under this Pontius Pilate, Jesus Christ the Son of God, being now also a man, as such He lived a most holy life, and went about doing good and working miracles, to show forth His divine power and Godhead. Yet nevertheless, He suffered, that is, He underwent a great deal of trouble and sorrow in the world; not for Himself, for He never sinned,[3] and

[1] Luke iii. 21, 22. Matt iii. 16, 17. [2] Luke iii. 1.
[3] 1 Pet. ii. 22.

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therefore could never suffer for any thing that He Himself did. But having taken our nature upon Him, He suffered for us, and for our sins, which were laid upon Him.[1] He suffered reproach in His name, grief in His heart, pain in His body, and all manner of affronts and indignities that were offered Him. He was apprehended, arraigned, accused, and condemned, as a malefactor. He was scourged, He was stripped, He was mocked, He had a crown of thorns put upon His bare head, He was spit upon and abused, as if He had been the worst of men.[2]

All this He suffered under Pontius Pilate; by whose order He was also crucified; that is, a straight piece of timber being set fast in the ground, with a cross-beam towards the upper end of it, His hands were fastened with nails the one to the one side, and the other to the other side of the said cross-beam, and His feet to the straight timber that stood in the ground, His body being sustained or held up by a little piece of wood that jetted out for that purpose about the middle of the said timber. In this most painful and ignominious posture He hung for several hours together; and all for us, that He might redeem us from the curse of the law, by being made a curse for us; for it is written, "Cursed is every one that hangeth on a tree."[3] From whence I believe it was necessary to our redemption, that He should not only suffer in general, but that He should also suffer upon the cross, or be crucified, that so He might, in our stead, undergo that curse which God hath denounced against every one that continueth not in all things written in His law, and therefore against every one of us.[4]

But for that end it was necessary that He should not only be crucified, or nailed to the cross, but that He should die too. For God hath said, that He will punish every sin or transgression of His law with

[1] Isa. liii. 5, 6. 1 Pet. ii. 21; iii. 18; iv. 1.
[2] Matt. xxvii. 26, &c. [3] Gal. iii. 13; Deut. xxi. 23.
[4] Gal. iii. 10. Deut. xxvii. 26.

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death.[1] But all men are guilty of sin, and therefore, as such, are bound over by God's own word to suffer death. Neither do I see how it can be possible, according to the revelations that God hath made of Himself and His will to us, that any one should escape this death which God Himself hath threatened, unless some other hath undergone it in his stead. But this none was ever capable of doing for us, but only Jesus Christ; He being the only man that never sinned Himself; the only man in general who had the whole nature of man in him, and so could suffer for any or for all that are of that nature; and the only man too, who was God as well as man, and so could suffer as much, yea, more, in their nature than all the men in the world could ever do in their own persons; and so was every way qualified to undergo the death which God had threatened, in our stead, and so to make satisfaction to the law, to the justice, to the word, and to the truth of God for us, that we, by Him, may not only escape death, but likewise attain eternal life.

For this purpose therefore He was not only crucified, but dead too, that is, He hung upon the cross so long, till at length He gave up the ghost, or died,[2] and so offered up Himself as a sacrifice to God, for the sins, and in the stead, of all mankind. "For He died for our sins."[3] He was a "propitiation for our sins, and not for ours only, but also for the sins of the whole world."[4] "He gave Himself a ransom for all,"[5] or instead of all. "He tasted death for every man."[6] For He took not on Him the person, or the nature of any one or more particular men only, but the nature of man in general, that which all and every man is of. And therefore the death which He suffered in that nature must needs be for every one that is of that nature; so that there is no man but may be saved by it, if he will but believe in Him as he ought.[7]

[1] Gen. ii. 17. Rom. vi. 23. [2] Matt. xxvii. 50. Luke xxiii. 46.
[3] 1 Cor. xv. 3. [4] 1 John ii. 1, 2. [5] 1 Tim. ii. 6.
[6] Heb. ii. 9. [7] John iii. 16.

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Jesus Christ being thus dead, I believe, further, that He was buried,[1] that is, His body being now bereaved of its soul, it was laid in a grave, tomb, or sepulchre, in the ground, by Joseph of Arimathea,[2] and Nicodemus, a ruler of the Jews.[3] But in His soul He descended into hell. For though, as He was God, the penitent thief was to be with Him in Paradise the same day He died,[4] yet as man He did not yet ascend unto the Father.[5] But He Himself in David said unto the Father, "Thou wilt not leave my soul in hell."[6] From whence I cannot but believe also that He went to hell, although the end for which He went thither be not clearly revealed by God, and therefore not necessary to be known or determined by us. Be sure He suffered nothing there, for He had suffered enough before for our redemption; as He showed also, in that all the power of hell was not able to keep Him there; which might be one great end of His going thither. Even to show that He had suffered the extremity of the law, paid the uttermost farthing, and so made complete satisfaction for us.

QUESTIONS.

Who was Pontius Pilate?
Why was his name put into the Creed?
What did Jesus Christ suffer under him?
For whom did He suffer?
What do you mean by His being crucified?
Why was He crucified?
Did He die upon the cross?
Why was it necessary that He should die?
For whom did He die?
What was done to His body after His death?
Whither went His soul?
What ground have you to believe it went to hell?

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[1] 1 Cor. xv. 4. [2] Matt. xxvii. 60. [3] John xix. 39.
[4] Luke xxiii. 43. [5] John xx. 17.
[6] Psalm xvi. 10. Acts ii. 27.

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The third day he rose again from the dead, He ascended into heaven, And sitteth at the right hand of God the Father Almighty;

Although Jesus Christ died, was buried, and descended into hell, and so was truly in the number of the dead for some time, yet He afterwards rose again from the dead; that is, the same soul that departed from His body upon the cross, was again united to the same body, so that He revived and became alive again, as He was before He died. For this is attested by all the Evangelists, and many other who saw Him and conversed with Him after He was risen again,[1] yea, and saw the prints of the wounds which the nails, wherewith He was fastened to the cross, had made in His hands and feet,[2] and which the spear, wherewith He was pierced,[3] had made in His side,[4] whereby they were fully assured that it was the very same body which they had seen before upon the cross.

Neither do I only believe that Christ rose again from the dead, but that He rose again the third day, that is, the third day from or after His death inclusively, the day on which He died being reckoned for one, and the day on which He rose for another, according to the common way of speaking among all people, and particularly the Jews.[5] And I further believe, that as He died for us, so He likewise rose again for us. "For He was delivered for our offences, and raised again for our justification."[6]

But for that purpose, after He was risen from the dead, He continued only forty days upon earth,[7] and then He ascended into heaven; that is, He, in that soul and body which He had assumed, and in which

[1] Acts xiii. 30, 31. 1 Cor. xv. 4, 5, &c.
[2] Luke xxiv. 39. [3] John xix. 34. [4] John xx. 27.
[5] 1 Cor. xv. 4. [6] Rom. iv. 25. [7] Acts i. 3.

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He died and rose again, He in the same soul and body, and so in the whole nature of man united to His Divine Person, was taken from the earth, and carried up to that high and holy place which we call heaven, where the glorified saints and angels live and enjoy God.[1] And He was no sooner there, but He was set at "the right hand of God;"[2] that is, He was made "much better than the angels,"[3] "angels and authorities and powers being made subject to Him."[4] For God hath there "highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."[5] Yea, "God hath now set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under His feet, and gave Him to be the head over all things to the Church."[6]

Thus the Man Christ Jesus, immediately upon His ascension into heaven, was set at the right hand of God, advanced to the highest degree of honour in the world, and vested with absolute and supreme authority over all things in it. "All power is given to Him, both in heaven and earth."[7] For "the Father judgeth no man, but hath committed all judgment to the Son; that all men should honour the Son, even as they honour the Father."[8] So that He is now "Lord of lords, and King of kings, the only Potentate:"[9] the universal Monarch of heaven and earth; the Governor of all the creatures in the world. They

[1] Luke xxiv. 51. Acts i. 9—11.
[2] Mark xvi. 19.
[3] Heb. i. 3, 4.
[4] 1 Pet. iii. 22.
[5] Phil. ii. 9—11.
[6] Eph. i. 20—22.
[7] Matt. xxviii. 18.
[8] John v. 22 23.
[9] 1 Tim. vi. 15.

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are all and every one not only in His hand, but under His feet, that He may do and deal with them as He pleaseth: for He is Head over all things: and that also to the Church; for the good and benefit of the Church, which He hath purchased with His own blood; and therefore we may be sure He takes care that, according to His promise, "the gates of hell should never prevail against it;"[1] which they would certainly do if He had not such absolute dominion over them, and all things else; that as the Father ordereth all things for the good of the world in general, so Christ the Son doth the same for His Church in particular, that all things may work together for the good of that, and of every sound member in it.[2]

And as Jesus Christ, being set at the right hand of God, the Father Almighty, is Himself also an Almighty King, and can do whatsoever He will, so He sits there likewise as a Priest, "a Priest for ever."[3] He hath "an unchangeable priesthood, ever living to make intercession for them who come unto God by Him."[4] For them He intercedeth, but for none else. Though we often read that He died for all, it is nowhere written that He maketh intercession for all. But He Himself saith He doth not, where, speaking to His Father of such as believe in Him, He saith, "I pray for them, I pray not for the world."[5] And that is the reason why, though He died for all, yet all are not saved by His death, because they will not believe in Him, nor come unto God by Him, and therefore He doth not apply the merits of His death to them, by making intercession for them: but for all true believers He intercedes with the Father, that they may be justified and saved by virtue of that great propitiation which He hath made for

[1] Matt. xvi. 18. [2] Rom. viii. 28.
[3] Psalm cx. 4. Heb. vii. 17. [4] Heb. vii. 24, 25.
[5] John xvii. 9. See also Matt. x. 32, 33.

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the sins of the world. And the Father always hearing Him,[1] they are all accordingly justified and saved by Him, or through His mediation and intercession for them, who is the "only Mediator between God and men."[2]

Where, by His mediation or intercession, I do not understand any formal request or supplication that He maketh to the Father for us, but His appearing before Him in our nature, and in our behalf. As it was typified in the Old Law, when the high priest went on the day of expiation into the most holy place, he only carried some of the blood of his sacrifice with him, and sprinkling it about, he thereby made atonement and reconciliation for himself and the people.[3] So Christ, having offered up Himself in our nature for the sins of the world, He in the same nature entered into heaven, and in it "appeareth there in the presence of God for us,"[4] and thereby maketh atonement, reconciliation, and intercession for us, His body being there a standing monument of the great propitiation that He hath made for our sins. So that God the Father, having that always in His eye, is pleased to receive us into His grace and favour, only upon His Son's appearing so before Him in our behalf, and willing to have the merits of His death applied to us for our pardon and salvation. According as He prayed also when He was upon earth, "Father, I will that they also whom Thou hast given me be with me where I am."[5]

This intercession, I believe, Jesus Christ is continually making in heaven for all His faithful people upon earth. For He was not only set there at first, but, as it is in the Creed, "He sitteth at the right hand of God:" He sitteth there at this time, and at all times continually; and so never ceaseth to make intercession for us, but we may always say, "He now

[1] John xi. 42. [2] 1 Tim. ii. 5. [3] Lev. xvi. 15—17.
[4] Heb. ix. 24. [5] John xvii. 24.

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appeareth in the presence of God for us."[1] Hence it is, that although the Almighty Creator and Governor of the world be continually offended by all men upon earth, yet He is good and kind unto them all: but infinitely gracious and merciful to such as repent, and believe the Gospel, because they have a Mediator or Advocate sitting continually at His right hand, and interceding there so effectually for them, that their sins are all pardoned, and God is perfectly reconciled to them.[2] They are justified, or accounted righteous in His sight.[3] Their prayers are heard, and whatsoever they ask in His name, if it be good, it is certainly done for them.[4] They are continually sanctified, directed, and assisted by His Holy Spirit; so that they can do all things through Christ which strengtheneth them.[5] And all the good works they do, though imperfect in themselves, yet are acceptable to God, through Jesus Christ;[6] "who therefore is able to save to the uttermost them who come unto God by Him, seeing He ever liveth to make intercession for them,"[7] and is "preparing a place for them in His Father's house,"[8] where they will all join together in praising Him for bringing them thither, saying, "Salvation to our God which sitteth upon the throne, and unto the Lamb,"[9] "The Lamb of God, which taketh away the sin of the world."[10]

QUESTIONS.

What do you mean by Christ's rising from the dead?
How do you prove He did so?
In what sense did He rise the third day?
For what purpose did He rise again?
What part of Him went up to heaven?
Where did He sit when He came there?

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[1] Heb. ix. 24. [2] Acts v. 31. 2 Cor. v. 18, 19.
[3] Rom. iv. 25; viii. 33, 34.
[4] John xiv. 13, 14; xvi. 23. [5] Phil. iv. 13.
[6] 1 Pet. ii. 5. [7] Heb. vii. 25.
[8] John xiv. 2. [9] Rev. vii. 10. [10] John i. 29.

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What do you understand by His sitting at the right hand of God?
What power hath He there?
To what end is it given Him?
What doth He do there?
For whom doth He intercede?
What do you mean by His mediation or intercession?
How doth He make it?
How often doth He intercede for us?
What benefits do we receive thereby?

From thence he shall come to judge the quick and the dead.

It is now about one thousand six hundred and seventy years since Jesus Christ ascended into heaven, where He hath been ever since, and is now sitting at the right hand of God the Father Almighty. But He shall one day come from thence, that is, He shall come from heaven to earth again. As the two angels acquainted His apostles at His ascension, saying, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."[1] He went to heaven in a cloud,[2] with an innumerable company of holy angels surrounding and attending upon Him. And so He will come again from thence in great glory. For all the holy angels shall come along with Him.[3] He shall come again "with a shout, with the voice of the archangel, and with the trump of God."[4] For "He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other."[5] Then the dead shall be raised, and all mankind shall see the Son of Man thus "coming in the clouds of heaven, with power and great glory."[6] What a glorious sight will that be!

[1] Acts i. 11. [2] Acts i. 9. [3] Matt. xxv. 31.
[4] 1 Thess. iv. 16. [5] Matt. xxiv. 31. [6] Matt. xxiv. 30.

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But "of that day and hour knoweth no man; no, not the angels of heaven, but the Father only."[1] God hath been pleased to conceal it from all the world, that all the world may be in daily expectation of it. But this we know, that it shall be at the end of the world.[2] It shall be the last day that the world shall continue in that state and form it is now in. For "the heaven and the earth which now are, by the same word," whereby they were made, "are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men."[3] But "the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."[4]

At that day the Lord Jesus shall come from heaven to judge the world, as He came at first to save it. For "the Father judgeth no man, but hath committed all judgment to the Son,"[5] and hath "given Him authority to execute judgment also, because He is the Son of man."[6] Yea, He hath appointed "the day in the which He will judge the world in righteousness by that Man whom He hath ordained, whereof He hath given assurance unto all men, in that He hath raised Him from the dead."[7] It is God, therefore, that will judge the world, but He will do it by the Man Christ Jesus, who, as Man, now sitteth at the right hand of the Father, above all the creatures in the world: and as Man, too, at the last day, will execute His authority over them, by passing judgment upon them. So that we shall then see our Judge in our own nature, and hear Him pronouncing sentence upon us, which we may be confident shall be most perfectly just and righteous, in that, although He doth it as a man, yet He that doth it being God too, as such He is per-

[1] Matt. xxiv. 36. [2] Matt. xxiv. 3. [3] 2 Pet. iii. 7.
[4] 2 Pet. iii. 10. [5] John v. 22. [6] John v. 27.
[7] Acts xvii. 31.

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fectly acquainted with every thing that we, or any creature in the world, ever thought, or spake, or did.

Thus therefore the Lord Jesus shall judge the world, that is, He shall review and examine all men's lives, and call every one to account for all his actions from first to last, whether secret or open: for "God will bring every work to judgment, with every secret thing, whether it be good, or whether it be evil;"[1] and will "judge the secrets of men by Jesus Christ."[2] And He Himself hath told us, that "every idle word that men shall speak, they shall give account thereof at the day of judgment;"[3] and so they shall of their not doing what they ought, as well as of their doing what they ought not.[4] All this He will then examine; not as if He did not know it before, but that all other men may know that He knew it, and so their own consciences likewise may witness for or against them. After which He will pronounce judgment upon all; justifying the righteous, and condemning the wicked. And "these shall go into everlasting punishment, but the righteous into life eternal."[5]

He shall thus judge "both the quick and the dead;"[6] that is, both those who shall be quick or alive at the time of His coming, and those who died before, and so shall be then dead. There will be doubtless many then living upon earth, perhaps as many, if not more, than there are now: these therefore shall not sleep, or die, but "they shall all be changed."[7] The righteous which shall then remain alive shall, together with those who died before in Christ, be caught up "in the clouds, to meet the Lord in the air."[8] And all other shall be changed too; for they shall be summoned to appear before His judgment-seat, and be there adjudged by Him to their eternal state. And

[1] Eccles. xii. 14.
[2] Rom. ii. 16.
[3] Matt. xii. 36.
[4] Matt. xxv. 42, &c.
[5] Matt. xxv. 46.
[6] Acts x. 42. 2 Tim. iv. 1. 1 Pet. iv. 5.
[7] 1 Cor. xv. 51.
[8] 1 Thess. iv. 17.

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so shall the apostate angels too, for they also "are reserved unto the judgment of the great day."[1] This they themselves know, and that Jesus Christ also shall be their Judge; as appears from their saying to Him, "Art thou come to torment us before the time?"[2]

And as all that shall be then alive, so the dead too shall be then judged; for they shall be raised up to life again: Adam himself and his whole posterity; every one that ever lived upon the face of the earth, or ever shall. We shall all then meet together in a body. For "we must all appear before the judgment-seat of Christ, that every one may receive the things done in the body, according to that he hath done, whether it be good or bad."[3]

QUESTIONS.

From whence will Christ come?
How will He come?
When will He come?
What will He come to do?
What do you mean by His judging the world?
What will be the issue of His judging it?
Whom do you understand by the quick and the dead?
Shall the devils or fallen angels be then judged?
Shall all mankind be judged, and you and I among the rest?
How do you prove that?

I believe in the Holy Ghost;

The first words of the Creed, "I believe," which have hitherto served to all the articles concerning God the Father, and God the Son, are here repeated concerning God the Holy Ghost; that we may the more clearly and expressly declare our belief in Him, in the same way and manner as in the other two Divine Persons. And accordingly, "I believe in the Holy

[1] 2 Pet. ii. 4. Jude, ver. 6. [2] Matt. viii. 29.
[3] 2 Cor. v. 10.

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Ghost," as a distinct Person from the Father and the Son, but of one Divine Essence or Substance with them.

I believe, first, that He who in the Scriptures is called the Holy Ghost, that is, the Holy Spirit, or the Spirit of God, is not the same Person that is called the Father, nor the same that is called the Son, but that He is a Person in Himself, distinct from both Them. This I believe, not only because they are all Three, and He among them, often named together as Three distinct Persons,[1] but likewise because He is said to be sent in the same sense, after the same manner, and at the same time, both by the Father and the Son,[2] which plainly shows that He is a distinct Person from both; and also that He comes or proceeds from both, from the Son as well as from the Father, as appears also from His being called the Spirit of Christ, and the Spirit of the Son, as well as of the Father,[3] and from His being said to receive of the Son;[4] all which is the same thing in effect, which we otherwise call His proceeding from Him.

Wherefore, although He be nowhere in the Scripture expressly said to proceed from the Son, as He is said to proceed from the Father,[5] yet it is so plainly implied, and so necessarily inferred from those other expressions, that I cannot but believe that He proceedeth both from the Father and the Son; only with this distinction, that the Father hath the Spirit proceeding from Him, in and of Himself; whereas the Son hath it in Himself, but of the Father, of whom He was begotten, and so received all He is, or hath, as God, and therefore this too, even the Spirit's proceeding from Him, as He Himself also intimates, where He saith, "All things that the Father hath are

[1] Matt. xxviii. 19. 2 Cor. xiii. 14. 1 John v. 7.
[2] John xiv. 26; xv. 26; xvi. 7.
[3] Rom. viii. 9. 1 Pet. i. 11. Gal. iv. 6.
[4] John xvi. 14, 15. [5] John xv. 26

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mine: therefore said I, He (the Holy Spirit) shall take of mine, and shall show it unto you."[1]

But as the Son was so begotten of the Father, as to be one God with Him, the Holy Ghost so proceedeth from the Father and the Son, that He is one and the same God that they are. For there is but one God, and the Holy Ghost is often declared to be that one God, as well as the Father and the Son. When St. Peter had said that Ananias had "lied to the Holy Ghost," in the next verse he saith, that he had "lied to God."[2] St. Paul saith, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"[3] and again, elsewhere he saith, that the bodies of the Saints are the "temples of the Holy Ghost,"[4] which could not be, unless the Holy Ghost be God: for it is God's inhabitation only that makes a place to be a temple; at least to be a temple of God.

The same thing appears also from our Saviour's saying, that the sin against the Holy Ghost shall not be forgiven. What that is we may learn from the occasion of His speaking it. He had cast out a devil "by the Spirit of God."[5] The Pharisees said, He did it "by Beelzebub, the prince of the devils;"[6] upon which our Lord saith, "All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men;"[7] and the reason why He said so was "because they said, He hath an unclean spirit."[8] From whence it appears, that the sin against the Holy Ghost is properly that kind of blasphemy, when a man saith, that the works which Christ did by the Spirit of God, were done by the devil, and so in effect calls the Spirit of God a devil, an unclean spirit, and by consequence Christ Himself an impostor; which if true,

[1] John xvi. 15. [2] Acts v. 3, 4. [3] 1 Cor. iii. 16.
[4] 1 Cor. vi. 19. [5] Matt. xii. 22—28. [6] Matt. xii. 24.
[7] Matt. xii. 31. [8] Mark iii. 30.

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no sin could be forgiven: and then it is no wonder if that shall never be so; at least to those who, living at that time, saw Christ do His wonderful works, and yet had the impudence to blaspheme that Holy Spirit by which He did them.

Whether any in this age can be guilty of this sin as they were, I shall not determine; but am sure it behoveth all men to keep as far from it as they can, and for that purpose never to blaspheme, or say any thing against God's Holy Spirit, that so they be sure never to fall into the unpardonable sin; which, although it be not therefore unpardonable because He is God, yet, unless He was God, it could not be unpardonable. And therefore this is an undeniable argument of His Godhead. And all had best take care how they deny it, and so blaspheme the Holy Ghost.

There are many other places all over the Bible, where the Holy Ghost is expressly called God, and Jehovah, the Lord; and where the works and properties of God, such also as are incommunicable to any creature, are attributed unto Him; and which, by consequence, demonstrate the Holy Ghost to be the one living and true God, so clearly, that I cannot but believe this as firmly as any article of our Christian faith.

Neither can any doubt of it, who believe the Holy Scripture to be the Word of God, or to "be given by inspiration of God."[1] For the God, whose Word it is, and by whose inspiration it was given, is the Holy Ghost. It was He that spake in and by the prophets, or they by Him, by His direction and inspiration. "David said by the Holy Ghost, The Lord said unto my Lord."[2] "Well spake the Holy Ghost by Esaias the prophet."[3] "As the Holy Ghost saith, To-day if ye will hear His voice."[4] Wherefore when the prophets say, "Thus saith the Lord," their meaning

[1] 2 Tim. iii. 16. [2] Mark xii. 36. [3] Acts xxviii. 25.
[4] Heb. iii. 7. So also Heb. ix. 8; x. 15, 16. 1 Pet. i. 11. 2 Pet. i. 21.

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is, Thus saith the Holy Ghost, as the prophet Agabus expressed it,[1] which is so full a demonstration of His Godhead, that I see no place left to doubt of it.

Hence, therefore, "I believe," according as this article is explained in the Nicene Creed, "I believe in the Holy Ghost, the Lord and Giver of life," or rather, according to the Greek, the Lord, and the Giver of life. For He is not here said to be the Lord of life, as He is the Giver of it (as our English translation may be misconstrued), but the Lord in general, Jehovah, the Almighty God; and the Giver, the Maker, the Author of Life;[2] of all life, both natural and spiritual. "Who proceedeth from the Father and the Son; who with the Father and the Son together is worshipped and glorified," as being of one substance, power, and glory with them; "who spake by the prophets." To whom we are therefore obliged for all the revelations that God hath made of Himself and His will to mankind, by any of the prophets since the world began. "For the prophecy came not in old time by the will of men, but holy men of God spake as they were moved by the Holy Ghost."[3] According as our Saviour said to His Apostles, "It is not ye that speak, but the Spirit of your Father which speaketh in you."[4]

QUESTIONS.

Why do you here say again, I believe?
What do you mean by the Holy Ghost?
Is He the same Person with the Father and the Son?
From whom doth He proceed?
Is He one God with the Father and the Son?
How do you prove that?
What is the sin against the Holy Ghost?
What hath He done for us?
How do you prove that He spake by the prophets?
What is meant by His being the Lord and Giver of life?
How were the holy Scriptures given us?

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[1] Acts xxi. 11. [2] John vi. 63. [3] 2 Pet. i. 21. [4] Matt. x. 20.

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The holy Catholick Church; The Communion of Saints; The Forgiveness of sins;

By the word Church, I here understand the company or congregation of all such people as profess to believe in the true God, and to worship and serve Him, according to the revelation that He hath made of Himself and of His will to them. Some such people I believe there always have been in the world; and therefore a Church in all ages, since the beginning of it. In the middle age between the first and last Adam, God was pleased to reveal Himself in a more especial manner to Abraham; and to promise that Christ, the last Adam, and Saviour of the world (as the first was the destroyer of it), should be born of his seed. And from that time forward, his family and posterity, the Jews or Israelites, were the Church of God, all along until Christ was accordingly born, and appeared among them. So that wheresoever they were, there was the Church; which is therefore said to be "in the wilderness," when they were there.[1]

But now I believe the Church is not confined to that or any one nation, or people, but is Catholic, that is to say, general, or universal, spread over the face of the whole earth; there being no nation or people but what either are or may be of it. For our Saviour commanded His apostles to make all nations His disciples, and bring them into His Church by baptism.[2] And accordingly, we find that the Gentiles were soon after brought into it as well as the Jews. Since which time there always hath been, and still is, a Catholic Church; that is to say, a congregation of all Christian people dispersed throughout the world, even of "all that in every place call upon the name of Jesus Christ our Lord, both their's and our's."[3] For all that do so, are neither Jews nor Gentiles, but "the Church of God,"[4]

[1] Acts vii. 38. [2] Matt. xxviii. 19. [3] 1 Cor. i. 2. [4] 1 Cor. x. 32.

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that Church, without which there is no salvation; forasmuch as "there is no name given under heaven among men, whereby we must be saved," but the name of Jesus Christ.[1] But His name is made known, and professed only in His Church. And therefore "the Lord added to the Church daily such as should be saved.[2] "And that is also the reason, why there always was, and always will be, a Church upon earth,[3] and likewise why it is now so necessary for all to believe the Church to be Catholic; that every one may look upon it to be as free for him as for any other to be added to it, that he may be saved.

I believe further, that this Catholic Church is holy. Not but there are many unholy persons in it; many who profess the name of Christ, but will not observe His laws; as He Himself foreshowed, by comparing His Church to a field, wherein there are tares as well as wheat,[4] and to a net, that gathereth of every kind, "good and bad;"[5] yet nevertheless the whole Church, as such, is holy, in respect of the holy doctrine which it teacheth, the holy discipline which it exerciseth, the holy laws which it publisheth, the holy worship which it performeth, the holy sacraments which it administereth, and especially in respect of its most Holy Head, Jesus Christ.[6]

For He having "purchased His Church with His own blood,"[7] He looks upon it as His own Body, which He, as the Head, actuates and influences by His Holy Spirit, moving and working in His Word and Sacraments, as there administered by officers constituted and appointed by Himself for that purpose.[8] By which means, all that are admitted into His Church may be sanctified, or made holy. If any be not, it is their own fault. But none can ever become truly holy, but only in the Catholic Church; which therefore may well

[1] Acts iv. 12. [2] Acts. ii. 47. [3] Matt. xvi. 18.
[4] Matt. xiii. 24, 25. [5] Verse 47. [6] Eph. v. 23. 27. Col. i. 18.
[7] Acts xx. 28. [8] Eph. iv. 11, 12. 1 Cor. xii. 28.

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be called holy, as the particular Church or people of the Jews often is in the Old Testament.[1]

But though there be none elsewhere, I believe that in Christ's holy Catholic Church there is a "communion of saints;" that is to say, a company or society of holy persons, who are "called to be saints,"[2] and are accordingly "sanctified by faith that is in Christ Jesus,"[3] so as to be holy, "as He who hath called them is holy, in all manner of conversation."[4] These are truly the servants of the Most High God, His children, His elect, "a chosen generation, a royal priesthood, an holy nation, a peculiar people; that they should show forth the praises of Him who hath called them out of darkness into His marvellous light."[5] They, "as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."[6] which they strive to do with all their might; making it their constant care and study to serve and please God, by doing all such good works as He hath set them. And God is graciously pleased to accept of what they do, through the merits of Jesus Christ, their mediator and advocate with Him. In whom they have likewise the Almighty Governor of the world always reconciled unto them, and well pleased with them: they have His Holy Spirit to direct and assist them in all their actions; they have His holy angels "to keep them in all their ways;"[7] they have "all things working together for their good;"[8] and therefore, whatsoever their outward condition may seem to be, they are always happy, and the only happy people in the world.

This is that which we call the Invisible Church, a distinct society from the rest of mankind, having a peculiar fellowship or communion both with the

[1] Deut. vii. 6; xxviii. 9. [2] 1 Cor. i. 2. [3] Acts xxvi. 18.
[4] 1 Pet. i. 15. [5] 1 Pet. ii. 9. [6] 1 Pet. ii. 5.
[7] Psalm xci. 11. [8] Rom. viii. 28.

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Father and with His Son Jesus Christ,[1] and likewise with one another, or among themselves, as being fellow-citizens together, and "of the household of God."[2] Fellow-members in the same Body, the Body of Christ; for "by one Spirit they are all baptized into one body."[3] Therefore, "as we have many members in one body, and all members have not the same office;" so the saints, "being many, are one body in Christ, and every one members one of another."[4] By which means, all the true saints of God, in what part of the world soever they live, they have the same fellowship as the members of the same body have with one another; being all actuated, influenced, and governed by one and the same Spirit; for through Him in whom they are, they have all "access by one Spirit unto the Father."[5] And how far soever they live asunder, among them all there is "one Body, one Spirit, even as they are all called in one hope of their calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in them all."[6]

From whence ariseth that strict union, and communion of saints, that they all think the same thing; they are all of one mind in all things necessary to salvation. They love as brethren, and strive about nothing but which should serve God best, and do most good in the world; every one "pressing towards the mark for the prize of the high calling of God in Christ Jesus,"[7] till they "all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ,"[8] and so are "meet to be partakers of the inheritance of the saints in light."[9] God grant that I may be of this holy communion; that I may be numbered with the saints in glory everlasting.

[1] 1 John i. 3. [2] Eph. ii. 19. [3] 1 Cor. xii. 13.
[4] Rom. xii. 4, 5. [5] Eph. ii. 18. [6] Eph. iv. 4—6.
[7] Phil. iii. 14. [8] Eph. iv. 13. [9] Col. i. 12.

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But "there is not a just man upon earth that doeth good, and sinneth not,"[1] that is, transgresseth not the law of God; for "sin is the transgression of the law."[2] And every transgression of the law, in thought, word, or deed, is sin. But every sin deserveth death, and is threatened with it by God Himself.[3] And therefore, all having sinned, there are none but who want to have their sins forgiven before they can be saved. But I believe that in the Holy Catholic Church forgiveness of sins may be had, and that all that are of the Communion of Saints have it by Christ.

For "in Him they have redemption through His blood, even the forgiveness of sins."[4] That is, whereas they as well as all other people have sinned, or transgressed the law of God, and are therefore bound over to suffer the punishments which He hath threatened against those who do so; they, upon their repentance, and faith in Christ, are discharged from their obligation to suffer the said punishments, being redeemed or bought off by the blood of Christ, which was "shed for many, for the remission of sins."[5] It was shed for all, but so that none have remission of sins by it, except they believe. But how many soever believe in Him, as all the saints do, their sins are actually remitted, and all their obligations to punishment for them cancelled and made void by it. For as He once shed His blood, so, by virtue of that, He is always making intercession for them, and doth it so effectually, that, His death being accepted of, instead of theirs, they are no longer obnoxious to the punishments that were due unto their sins, but are as perfectly absolved and acquitted from them as if they had never sinned.

Neither is that all: for their sins being so forgiven, they are also justified; that is (as our Church explains it in the article of justification), they are accounted

[1] Eccles. vii. 20. [2] 1 John iii. 4.
[3] Rom. vi. 23. Gen. ii. 17. Gal. iii. 10.
[4] Eph. i. 7. Col. i. 14. [5] Matt. xxvi. 28.

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righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, not for their own works or deservings. Whatsoever good works they do, as be sure they do all they can, they cannot deserve or merit any thing at all from God by them, much less so much as that they should be accounted righteous before Him, notwithstanding that they are not perfectly so in themselves. But Christ having been made sin, or a sin-offering for them, to that end and purpose, "that they might be made the righteousness of God in Him,"[1] therefore what is wanting in themselves, they have it abundantly in Him.

For being by faith engrafted into Him, the true Vine, and so made members of His body, they partake of His merits and righteousness. "They are found in Him, not having their own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."[2] And having such perfect righteousness as that is in Christ, they are thereby justified, as they well may, or accounted righteous before God. By which means the great loss which mankind sustained in their first parent, is now fully repaired in so wonderful a manner, that, "as by one man's disobedience many were made sinners, so by the obedience of one many are made righteous."[3] As righteous in Him, the second Adam, as they were made sinners by the first. And being thus "justified by faith, they have peace with God, through our Lord Jesus Christ."[4] "This honour have all His Saints."

QUESTIONS.

What do ye understand by the word Church?
How long hath there been a Church?
Where was it before Christ was born?
What mean ye by the word Catholic?
What by the Catholic Church?

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[1] 2 Cor. v. 21. [2] Phil. iii. 9. [3] Rom. v. 19. [4] Rom. v. 1.

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Why is it necessary to believe the Church to be Catholic?
In what respects is it said to be holy?
Can we be sanctified or saved anywhere but in the Church?
What is meant by the communion of saints?
Who are saints?
What communion have they together?
What is sin?
What do you mean by the forgiveness of sins?
Whose sins are forgiven?
By what means are their sins forgiven?
What do ye understand by their being justified?
How are they justified?
What benefit have they thereby?

The Resurrection of the body; And the Life everlasting. Amen.

By the resurrection of the body, I here understand and believe that every body that ever was informed or endued with a reasonable soul, and is afterwards parted from it by death, although it be then reduced to earth again, or eaten up of worms, or beasts, or fishes, or any other way consumed, and the parts of it scattered abroad and dispersed all over the earth, yet at the last day all the parts and particles of it shall come together again, every one into its proper place where it was before, so as to make up again the same individual body; to which the same soul that before departed from it being again united, the same person that before died shall revive, or rise to life again. So that every human person that ever did or ever shall die, from the beginning to the end of the world, shall then rise again, and live as really as ever he did before.

That this is possible I cannot doubt, who believe that God is Almighty and can do what He will. And that He will thus raise up our bodies to life again, I believe, because He Himself hath said He will. We have His own word for it, not only in the New, but

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likewise in the Old Testament. For there also He hath declared this to be His will so plainly, that they who believed Moses and the prophets, believed also the resurrection of the dead; as appears in that this was generally believed by all the Jews in our Saviour's time, except some few among them called Sadducees, who denied it.[1]

But what little reason they had to deny it, appears from the weak question they propounded to our Lord about it;[2] who also convinced them of their error by an argument drawn from Moses himself, so as that they had not one word to say for it. "But as touching the resurrection of the dead," said He, "have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living:"[3] "for all live unto Him."[4] Abraham, Isaac, and Jacob, were then dead, and yet God said to Moses,[5] that He was their God; which could not be, if they should always continue in a state of death. For He is not the God of the dead, but of the living. The dead are not in being as men. And then He could not possibly be their God. He could not be the God of Abraham, Isaac, and Jacob, when there were no such persons in the world, nor ever would be, unless they rise again. And therefore His calling Himself their God, was an undeniable argument that He would raise them up again from death to life. And if He would raise them, then by necessary consequence all other too.

Especially considering that all live to God. They also who are dead to us live to Him; to whom all things are present, and therefore the resurrection, which being certainly determined by God, He looks upon the dead as if they were already raised, and now living, as He plainly showed in calling himself their

[1] Matt. xxii. 23. Acts xxiii. 8. [2] Matt. xxii. 24. 28.
[3] Matt. xxii. 31, 32. Mark xii. 26, 27. [4] Luke xx. 38.
[5] Exod. iii. 6. 15.

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God. But if the dead should never rise again, they could not live to Him; for they would never live again at all, and so would be utterly incapable of having God to be their God.

Wherefore God, by saying that He was their God, plainly declared that He would raise them up to life again. Which therefore is so clear and evident a proof of the resurrection, that I do not wonder that the Sadducees were put to silence at their first hearing it.[1]

There are many other places in the Old Testament, where this great truth is revealed to us. But in the New it is so fully explained and proved, that no Christian can doubt of it.[2] Insomuch that I believe, that as really as I am now alive, and as certainly as I shall ever die, I shall be raised again to life at the last day. And not only I, but all mankind that ever did or shall die, both just and unjust.[3] For as our Lord Himself hath taught us, "the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."[4]

And as I thus believe the resurrection of the dead, I believe also the life everlasting, that shall follow upon it. For I believe that when the dead shall be raised up to life again at the last day, they shall never die any more, but from that day forward they shall live for ever. For they shall be no sooner raised, but they shall all appear before the judgment-seat of Christ, who shall adjudge them all to their everlasting state; the wicked to everlasting punishment, and the righteous to everlasting life.[5]

To the wicked He will then say, as He Himself hath told us beforehand, "Depart from me, ye cursed,

[1] Matt. xxii. 34. [2] 1 Cor. xv. 20, &c. Rev. xx. 12, 13, &c.
[3] Acts xxiv. 15. [4] John v. 28, 29. [5] Matt. xxv. 46.

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into everlasting fire, prepared for the devil and his angels."[1] So that He will then take "vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power."[2] They shall be cast into "outer darkness, where shall be weeping and gnashing of teeth;"[3] "where their worm dieth not, and the fire is not quenched;"[4] where they shall live with the fiends of hell, and suffer the same inexpressible pains and torments which were at first prepared for them, not only for some ages, but to all eternity.

But the saints, or righteous, shall then "shine forth as the sun in the kingdom of their Father."[5] For the Judge shall say to them, at that day, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."[6] Every one of them being a son, and therefore an heir of God, shall inherit a kingdom; a kingdom not newly erected, but prepared for them from the foundation of the world, of all things that were then made; for they shall every one inherit all things.[7] A kingdom where there is no night, nor any need of the sun or moon to shine in it: for the glory of the Lord shall lighten it.[8] Under the light of whose countenance shining continually upon them, they, being made equal to the holy angels, shall live with them in perfect love, and peace, and joy, and glory, and happiness, for ever. This is that which in the holy Scriptures is called everlasting life, and which I therefore believe shall be conferred upon all that believe in the only-begotten Son of God.[9]

To Whom, with the Father, and the Holy Ghost, be all honour and glory, now and for ever.

[1] Matt. xxv. 41. [2] 2 Thess. i. 8, 9. [3] Matt. viii. 12.
[4] Mark ix. 44. [5] Matt. xiii. 43. [6] Matt. xxv. 34.
[7] Rev. xxi. 7. [8] Rev. xxi. 23; xxii. 5. [9] John iii. 16.

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QUESTIONS.

What do you mean by the resurrection of the body?
Did the Jews believe it?
What ground had they for it?
Why do you believe it?
What do you understand by everlasting life?
What kind of life shall wicked people live for ever?
What is that everlasting life which the righteous shall have?

Question.—What dost thou chiefly learn in these Articles of thy Belief?

Answer.—First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect people of God.

Our blessed Saviour, a little before His ascension, commanded and empowered His Apostles to "go and teach," or, as the original word signifies, "make all nations His disciples, by baptizing them in the name of the Father, and of the Son, and of the Holy Ghost,"[1] which was a perfectly new institution. For though baptizing, that is, dipping, or washing, or sprinkling with water, was commonly used in admitting proselytes, and upon other occasions, among the Jews before, yet never in this form, in the name of the Three Divine Persons, as our Saviour here commandeth it to be done: and thereby hath given us reason to believe, that the Jews understood what was meant by these terms, the Father, the Son, and the Holy Ghost. For otherwise our Saviour

[1] Matt. xxviii. 19.

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would have spoken unintelligibly to them; which we cannot imagine He would, in the institution of a sacrament. But they, being conversant in the writings of Moses and the prophets, had often read, as of the Father, so of the Son, or Word of God; and likewise of the Holy Ghost, or Spirit of God. And they knew well enough, that these are not creatures, but that each of them is God: as appears particularly concerning the Son, from their saying, that Jesus Christ, by calling Himself the Son of God, or saying that God was His Father, made "Himself equal with God,"[1] and, which is the same, made Himself God;[2] for this plainly shows, that although they would not own Jesus to be the person, yet they believed that God hath a Son, and that this Son is equal with God, or that He is God Himself, of the same essence with the Father.

But this fundamental article of our belief, the Trinity in Unity, even that these Three, the Father, the Son, and the Holy Ghost, are One God, is now so plainly revealed in the holy Scripture, given by His inspiration, that none can doubt of it, who believe what is there written; and so necessary to be believed, that we can believe none of the articles that belong to our salvation, unless we first believe this. We cannot believe in God the Father, unless we believe He hath a Son, begotten of Himself: for otherwise He would not be truly a Father. We cannot believe in One God, unless we believe the Father and the Son to be One. We cannot believe in the Son for our redemption, unless we believe Him to be God; forasmuch as it cost more to redeem us than any could give but God Himself. We cannot believe in the Holy Ghost, to sanctify us, unless we believe Him to be God. For none, be sure, can sanctify us, or make us holy and new creatures, but He who at first created us: which none did, or could do, but God.

[1] John v. 18. [2] John x. 33.

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And yet we cannot believe that these Three are so many several Gods: for then there would be more Gods than one, which is contrary to reason, as well as Scripture, where every one of these Divine Persons being called Jehovah, the most proper and incommunicable name of God, lest people should be thereby tempted to think that there are more Gods than one, they had this remarkable caution given them, "Hear, O Israel: the Lord our God is one Lord"[1] (as our translation hath it), or "one Jehovah," which there would have been no occasion for if no more than one person be Jehovah; or it had not been necessary to believe that the Three who are so called are all one Jehovah, or Being in general (as the word signifies), which can be but one.

But according to the idiom and usage of the Hebrew tongue, wherein the great and incommunicable name of God, which we read Jehovah, and translate the Lord, seldom if ever hath an adjective joined with it; those remarkable words, which are ushered in with Hear, O Israel, and concluded, in the original, with a letter greater than ordinary, as the first word also is, to show some extraordinary mystery to be contained in them, may and ought to be thus translated, The Lord our God the Lord is one. Whereby the Unity in Trinity, and Trinity in Unity, is still more clearly revealed to us, as clearly as it well can be in that language. For here is first God the Father called Jehovah, the Lord; then God the Son, called, as He usually is in Holy Scripture, our God; and God the Holy Ghost, called also Jehovah, the Lord; and these Three are expressly said to be One.

It is true this is a great mystery, far above our comprehension; but so are all the perfections of the Godhead, as well as this. And therefore we are not required to comprehend it, but only to believe it: and to believe it upon His word, who hath revealed it to

[1] Deut. vi. 4.

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us, and so hath made it necessary for us to believe it. Which therefore we must be sure to do, so as to continue firm and stedfast in this faith, as ever we desire so believe aright in Almighty God, or hope to be saved by Him.

Especially considering that God our Saviour, in that He commanded that every one of these Divine Persons should be distinctly named in the very act of making His disciples, hath thereby given us to understand, that He will own none for His disciples, or true members of His Church, but only such as believe in the Father, the Son, and the Holy Ghost, as Three Divine Persons, but one God. Which He here also gives us firm ground to believe, in that He ordained this sacrament to be administered (not in the names, but) in the name of these Three Persons; and so hath signified His pleasure, that the same honour and worship should be given to all and every one of them alike: and by necessary consequence, that we should believe all and each of them to be of one essence or substance; or, as He expresseth it by His apostle, that "the Father, the Word, and the Spirit, these Three are One."[1] Three in the masculine gender, and therefore Three Persons; one in the neuter, and therefore one thing, as the word signifies. Which I therefore believe upon His word: and so all must do that desire to be His true and faithful disciples; so as to have "the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost," always with them.[2]

Hence it is that the Church hath all along required, that they who desire to be admitted by baptism into it, should first profess to believe in God the Father, the Son, and the Holy Ghost: which is the sum of the whole Creed, and that which we chiefly learn in it, as our Church hath here taught us; even, that we believe in God the Father, God the Son, and God

[1] 1 John v. 7. [2] 2 Cor. xiii. 14.

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the Holy Ghost; putting the word God before every Person, the better to express and declare our belief, that every one of these Three Persons is the One living and true God.

But that we may understand something also how these Three Divine Persons, subsisting in the One Divine Essence, are pleased to manifest and distinguish themselves in their operations towards us, and the rest of the creation, every one that is catechised is here taught to say, as I now do from my heart, that "I first believe in God the Father, who hath made me, and all the world:" that is, all things that were ever made, visible and invisible: which in the beginning of the Creed, as all along in the Holy Scriptures, are all comprehended under these two words, heaven and earth.

Secondly, "I believe in God the Son, who hath redeemed me, and all mankind." I believe that He redeemed me particularly, or, as St. Paul expresseth it, that "He loved me, and gave Himself for me,"[1] and not only for me, but "all mankind:" for "He gave Himself a ransom for all;"[2] He was a propitiation "for the sins of the whole world,"[3] and "tasted death for every man."[4] For, every man being of that nature in which He died, and so paid the price of man's redemption, every man was redeemed by it, even they also who do not accept of His redemption, nor believe in Him for it, and so receive no advantage by it.[5] As our queen, suppose, having many of her subjects made slaves in Barbary, if she agrees with the king of the country for the redemption of them all, and accordingly pays the price agreed upon, they are all now equally redeemed: although some perhaps, living in remote or obscure places of the country, never hear of it, or will not believe it; and others, having been long accustomed to it, prefer their slavery before liberty,

[1] Gal. ii. 20. [2] 1 Tim. ii. 6. [3] 1 John ii. 2.
[4] Heb. ii. 9. [5] Rom. xiv. 15. 1 Cor. viii. 11.

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and choose to continue there rather than return to their own country, and so lose the benefit of their redemption.

Thirdly, "I believe in the Holy Ghost, who sanctifieth me, and all the elect people of God." "Elect, according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience, and sprinkling of the blood of Jesus."[1] Who sanctifieth, not who hath sanctified, as "the Father hath made," and "the Son hath redeemed me," heretofore, but doth sanctify me at present, and continually; this being a work that is always in doing, while we are in this world. And as the Son did not redeem all the world which the Father made, but only "all mankind," so the Holy Ghost doth not sanctify all mankind which the Son redeemed, but only "all the elect people of God;" such as they only are who truly believe in His Son Jesus Christ, and so have Him to intercede for them, that they may have His Holy Spirit to abide with them, and to sanctify them,[2] which therefore is accordingly shed on them abundantly, and renews or sanctifies them through the same Jesus Christ our Saviour.[3] He sanctifieth them, that is, He makes them holy and new creatures, He mortifieth all their sins, purifieth all their hearts, and is a principle of new life in them: "He openeth their eyes, and turneth them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Jesus Christ."[4]

QUESTIONS.

What way did Christ ordain for the admitting persons into His Church, or making them His disciples?

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[1] 1 Pet. i. 2. [2] John xiv. 16; xvii. 17. [3] Tit. iii. 5, 6. [4] Acts xxvi. 18.

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Had the Jews any ground to believe the blessed Trinity in Unity?
Can any one be a true disciple of Christ without believing in God the Father, the Son, and the Holy Ghost?
What ground have we to believe they are all One God?
What do ye chiefly learn in the Creed?
What do you believe that God the Father did?
What did God the Son?
How do you prove that He redeemed all mankind?
What doth God the Holy Ghost?
Why do ye say, He sanctifieth, and not, He sanctified?
Whom doth He sanctify?
Who are the elect people of God?
What do ye understand by His sanctifying them?

Question.—You said, that your Godfathers and Godmothers did promise for you, that you should keep God's Commandments. Tell me how many there be?

Answer.—Ten.

Question.—Which be they?

Answer.—The same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

THE FIRST COMMANDMENT.

Thou shalt have none other gods but me.

Of the three things which godfathers and godmothers promise in the name of the child, or the child by them, the last is, that "he will keep God's holy will and commandments, and walk in the same all the days of his life." Wherefore the catechist having examined and instructed him in the true faith, "without which it is impossible to please God,"[1] or keep His commandments, he now puts him in mind of the commandments which he promised to keep.

[1] Heb. xi 6.

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And the first question he asketh the child about them is, "How many there be?" to which he answereth, "Ten," that being the number of them, according to the Scriptures;[1] for though there be many more particular precepts, they are all reducible to those Ten general commandments which God was pleased solemnly to proclaim with thunder and lightning, and with the voice of a trumpet, upon Mount Sinai,[2] &c., and which He afterwards wrote upon two tables of stone, with His own finger,[3] to signify their perpetual force and obligation to the end of the world, when every man shall be judged according as he hath or hath not observed them. For which reason also they are directed every one to every man singly, or by himself; "thou shalt," or "thou shalt not," &c., that every man may look upon them as spoken particularly to him, and accordingly take care to do what is there commanded, and to avoid what is there forbidden, either expressly or impliedly.

For where any thing is forbidden, the contrary duty is implicitly commanded; and so, where any thing is commanded, every thing contrary or different from that is forbidden. Which that we may the better understand, God Himself hath been graciously pleased to signify His pleasure herein more particularly in other places of His holy Word. Out of which I shall therefore, by His assistance, show you how you ought to keep all and every one of these His Commandments, according to the promise which ye made when ye were baptized.

The next question, therefore, concerning the Commandments is, "Which be they?" to which it is answered: "The same which God spake in the twentieth chapter of Exodus," that is, which He is there recorded to have spoken, saying, "I am the Lord thy God, who brought thee out of the land of Egypt, out

[1] Deut. iv. 13; x. 4. [2] Exod. xix. 16, &c.; xx. 1, &c.
[3] Exod. xxxi. 18; xxxii. 16. Deut. ix. 10; x. 4.

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of the house of bondage." For this is not any of the Commandments, but a general preface to them all, which He was pleased to put before them, to show the indispensable obligation that lies upon all men to observe all these laws; seeing He that commanded them is the Lord, the supreme Governor and Lawgiver of the world, whom all the creatures in it are bound to obey, at their utmost peril. "I," saith He, "am the Lord;" I, who make and publish these laws, am Jehovah, the "Lord of Hosts," the Lord of the whole creation, who give essence and existence to, and have absolute dominion over, all things in it.

And then, to enforce them more particularly upon His people, for whom He had a special kindness, He adds, "I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage." His people, at that time, were the children of Israel, whom He had lately delivered from the Egyptian bondage; and therefore He speaks more immediately unto them: but in them, to all the true Israel of God; to all that follow the faith of their father Abraham, in all ages; to all His elect and peculiar people, which He hath redeemed from the slavery of sin and Satan, of which the deliverance out of Egypt was a type and figure. So that this is the same, in effect, as if He had said, I, who give thee these laws, am the Lord thy God, who have redeemed thee from all iniquity, to be my own, and therefore expect and require, that thou, above all people, take special care to observe all these my commandments, whereof the first is,

"Thou shalt have none other gods but Me," or before Me.

Although there be really no other but One God, the Creator or Governor of all things; yet there be many "which are called gods,"[1] and esteemed so by men; who having, by the fall of our first parents, lost

[1] 1 Cor. viii. 5.

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the right sense and knowledge of the true God, and retaining only some general notions of such a Being in the world, they have been apt, in all ages, to imagine one creature or other to be God. Some have thought the sun, moon, and stars; others ancient and famous men, to be gods. Some one thing, some another. Insomuch, that there is scarce any creature in heaven or earth, but what hath been reputed as a god, by some or other. Hence it is that we read of so many, and such various gods, in all ages. The Jews themselves, to whom this law was given, had at one time as many gods as cities.[1] So it was for many ages with all the rest of mankind; and so it is with many at this day. And all people naturally conceiving God to be of supreme excellency, justice, goodness, and power over them, whatsoever it is that they imagine to be God, they honour, and fear, and love, and trust on it, as if it were really so. And therefore, although it be not so in itself, it is a god to them.

This therefore is that which the Almighty Creator of the world, the one living and true God, doth here expressly forbid; "Thou shalt have none other gods but Me;" or, according to the letter of the law, there shall be no other gods to thee before Me: that is, Thou shalt not think, believe, or own any thing to be God but Me; thou shalt not ascribe supreme authority, power, or goodness, or any other divine perfection, to any but Me. Thou shalt not fear any thing visible or invisible but only Me. Thou shalt not regard them that have familiar spirits, nor seek after witches or wizards, nor use divinations or enchantments, or any such like abominations.[2] Thou shalt not put any trust or confidence in any creature that is in heaven or earth. Thou shalt not love, nor respect, nor value, nor desire any thing in comparison of Me. If thou dost any of these things, thou hast other gods before

[1] Jer. ii. 28; xi. 13. [2] Lev. xix. 31. Deut. xviii. 10, 11.

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Me, or in my sight, who am the Searcher of hearts, and see and know it.

By this therefore you may see what it is which Almighty God here commands every one to do, according as He hath elsewhere also signified His Divine will. He commands thee to believe in Him the Lord thy God, the Father, Son, and the Holy Ghost, one God, the only wise, Almighty, Immortal God, and in Jesus Christ, thy God, "thy gracious and most merciful God, long-suffering, abundant in goodness and truth."[1] He commands thee to "acknowledge Him in all thy ways,"[2] and to own thyself obliged to Him, and to thank Him for all thou hast.[3] He commands thee "to sanctify Him, the Lord of Hosts, and to make Him thy only fear, and thy only dread,"[4] so as to be "in the fear of the Lord all the day long."[5] He commands thee to "trust in Him with all thy heart,"[6] to desire Him above all things,[7] and "to rejoice in Him alway,"[8] and that "thou love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; for this is the first and great Commandment."[9]

QUESTIONS.

What is the third thing which you promised in your baptism?
How many commandments are there?
How did God proclaim them?
Why did He write them upon tables of stone?
Why do they all run in the singular number?
Where do you find them written?
Why did God say, "I am the Lord thy God," &c., before He began them?
Did He not give them to other people, as well as to the Jews?
Which is the first commandment?
Are there any other gods but one?
Why then doth God command us to have no other?
What doth God forbid in this commandment?
What doth He here command every one to do?

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[1] John xiv. 1. Exod. xxxiv. 6.
[2] Prov. iii. 6.
[3] 1 Thess. v. 18. Eph. v. 20.
[4] Isa. viii. 13.
[5] Prov. xxiii. 17.
[6] Prov. iii. 5.
[7] Psalm lxxiii. 25.
[8] Phil. iv. 4.
[9] Matt. xxii. 37, 38.

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THE SECOND COMMANDMENT.

Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation, of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

As "the Lord made all things for Himself,"[1] so He still upholdeth and governeth all things for Himself, to show forth His glory, that all such creatures, as He for that purpose hath made capable of it, may see His wonderful works, and accordingly praise and glorify Him for them; which being His great end in what He hath done and still doth, He will not suffer this His glory to be given to another; "I am the Lord," saith He: "that is my name: and my glory will I not give to another, néither my praise to graven images."[2] Hence it is, that as the first thing He commands is that we shall have no other gods but Him, no, not in our thoughts; that we shall not think or believe there is any other god that made and governeth the world, but only He the Lord our God; so, in the next place, He forbids all such outward acts, whereby we may seem to own any other god, and so to give His glory to another; which being plainly the great end and design of this law in general, we shall easily see into the true meaning of each particular branch of it.

[1] Prov. xvi. 4. [2] Isa. xlii. 8.

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First, saith He, "Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth;" that is, thou shalt not make any such thing to thyself, for thee to perform any such acts to it, whereby thou mayest seem to think it to be God, whether thou really think so or no.

He doth not here simply forbid the making of the picture, image, or likeness of any creature; for He Himself appointed some such to be made in the old law, particularly the cherubim in the most Holy Place. Neither doth He expressly forbid the making any image or likeness of Himself; for that, He knows, is altogether impossible.

But He forbids the making the likeness of any creature in heaven or earth, or under the earth, to represent Him our Creator to us, so as to look upon it as God, or His image, and to carry ourselves accordingly towards it, as if it was indeed the true God. Such was the calf which Aaron made, soon after this law was given, which God Himself intimates to be a breach of it.[1] The people looked upon it as their gods, or the divine persons that brought them out of Egypt,[2] and as Jehovah, the Lord,[3] and so as the Lord their God. This was their sin (as it was Jeroboam's afterwards).[4] As appears also from Moses' putting them in mind, that they saw no similitude, when the Lord spake to them in Horeb, as an argument why they should not make any graven image.[5]

Which clearly shows the meaning of this law to be, That we must not make the image or likeness of any thing whereby to represent Almighty God to us: who is so infinitely above all things, that it is impossible any thing should be like Him,[6] and therefore it is a great disparagement, and diminishing of

[1] Exod. xxxii. 8.
[2] Exod. xxxii. 4.
[3] Exod. xxxii. 5.
[4] 1 Kings xii. 28.
[5] Deut. iv. 15, 16.
[6] Isa. xl. 18. Acts xvii. 29.

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His glory, to offer at representing Him by any picture or image. Wherefore He here expressly forbids both the making any such image, and the worshipping it when it is made. For it follows:

"Thou shalt not bow down to them, nor worship them;" or, as it is in the original text, "Thou shalt not worship them, nor serve them." For here are two things forbidden to be done to an image or likeness of any thing, that it may not become an idol, or reputed as a god, "worship and service."

First, "thou shalt not worship them;" or, "thou shall not bow down to them," as the word here used signifies. Neither is there any word in all the Holy Scriptures, that is commonly translated worshipping, qut what properly signifies, to bow, or fall down, or use some such outward gesture; which being a sign of great subjection, he that doth it to an image doth thereby signify his subjection to it; and whatsoever he may think or intend in himself, as to all outward appearance, he seems to acknowledge and believe it to be God. And therefore the Three Children chose rather to be cast into a furnace of fire, than to fall down to the image which Nebuchadnezzar had set up; lest they should break this commandment, and sin against God, by owning that image to be God.[1]

And then it follows in the text, "nor serve them;" that is, As thou shalt not actually bow down unto, and so worship the image or likeness of any thing; so neither shalt thou do any thing for it, or about it; thou shalt not assist in the making, or maintaining it; thou shalt not build any temple or altar for it; thou shalt not offer sacrifice, nor burn incense, nor pray to it, nor contribute any thing towards its having any signs of religious honour or worship performed to it. He that doth any such thing to or for an image, or any creature whatsoever, he thereby serves it as God, and so makes it an idol, and is

[1] Dan. iii. 6—18.

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guilty of idolatry; that is, of serving an idol, as the word properly signifies.

"For I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children," &c. Here it hath pleased God to back and enforce this law with several reasons and arguments, to make us the more careful of observing it.

First, Because He is a "jealous God;" that is, speaking after the manner of men, He is jealous that they who perform any external acts of religious worship and service to any image or creature, whatsoever they may pretend to the contrary, they do really worship and serve it as God, and so give it that honour and glory which is due only to Him.

Secondly, Because He will punish those who break this law most severely, not only in their own persons, but in their posterity also, "to the third and fourth generation."

And, lastly, Because of the infinite goodness and mercy that He will show to thousands, even to all that love and honour Him, so as to keep this and His other commandments, throughout all generations, even for ever and ever.

Now, by this we may learn what the Lord our God doth here positively require of every man; for in that He forbids you to do it to an image or idol, He as plainly requires and commands every one of you to bow your head or knees before Him; and so to worship Him, whensoever you come into His special presence, or speak to Him, or hear Him speaking to you.

As when Abraham's servant blessed the Lord for his success, "he bowed down his head, and worshipped the Lord."[1] When Moses heard God speaking, he "bowed his head toward the earth, and worshipped."[2] When Ezra blessed the Lord, the great God, in the midst of the congregation, "all the people answered, Amen, Amen, with lifting up their

[1] Gen. xxiv. 26. [2] Exod. xxxiv. 8.

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hands: and they bowed their heads, and worshipped the Lord with their faces to the ground."[1] Thus the saints of old constantly worshipped God,[2] and so did our blessed Lord Himself in the garden,[3] and upon the cross,[4] and so did His apostles and disciples after Him.[5]

But then you must take care to worship Him, at the same time, as they did, in the spirit too,[6] by using such bodily gestures and adorations before Him, out of a deep sense and holy fear of His Divine majesty, and supreme authority over you.

He commands you also to serve Him, that is, to do what you can to promote His honour and glory in the world. For in that His own glory is the great end He aims at, and carrieth on in all things He doeth;[7] so far as you do any thing that conduceth to that end, so far ye serve Him. Which ye are all therefore bound to do, according to your several abilities, by defending and enlarging His Church, where only He is known and worshipped upon earth; by making all your prayers and solemn addresses to Him, as the giver of all good gifts; by praising and magnifying His name together; by building and adorning places where to do it; by observing the times that He hath set apart for His own worship and service; by celebrating the sacraments that He hath ordained; by keeping His laws yourselves, and persuading others to do it; by relieving His poor servants; and by walking in holiness and righteousness before Him all the days of your life, and doing all things to His glory.[8] That "your light may so shine before men, that they may see your good works, and glorify your Father which is in heaven."[9] Thus "thou shalt worship the Lord thy God, and Him only shalt thou serve."[10]

[1] Neh. viii. 6.
[2] Exod. iv. 31. 1 Chron. xxix. 20. 2 Chron. xx. 18; xxix. 30, &c
[3] Matt. xxvi. 39. Luke xxii. 41.
[4] John xix. 30.
[5] Acts vii. 60; ix. 40; xx. 36; xxi. 5, &c.
[6] John iv. 24.
[7] Prov. xvi. 4.
[8] 1 Cor. x. 31.
[9] Matt. v. 16.
[10] Matt. iv. 10.

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QUESTIONS.

What is the general design of this commandment?
Are we here forbidden to make any image or picture?
In what sense doth God forbid us to make the likeness of any thing?
Can He be represented by an image?
Why are you forbidden to worship or bow down to an image?
How are you forbidden to serve an image?
What is that sin called?
What reasons are here given for the keeping this law?
What is here positively commanded?
How must we worship God?
What service must we do for Him?

THE THIRD COMMANDMENT.

Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his Name in vain.

This commandment is designed for the same end with the two former, even to keep up the honour of Almighty God, and His glory shining in the world. For which purpose, having first commanded you to have or own no other gods but Him, and then not so much as to seem to do so, by performing any external acts of religious honour and worship to any but Himself: He here commandeth you "not to take His name in vain," but to give Him that honour which is due to Him, whensoever you make any mention of Him.

He doth not here forbid you to take his name into your mouths at all, but not to do it in vain. But rather, on the contrary, by forbidding you to do it in vain, He requires you to do it upon solemn occasions, when it may tend to His honour; as it always doth when you are lawfully required to swear by it, and accordingly do so in a lawful and religious manner. For hereby you publicly own Him to be the Searcher of hearts, omniscient, in knowing whether you really

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think as you say; and to be just in punishing you if you do not. Hence He forbade His people to "make mention of the names of false gods, or cause to swear by them,"[1] but commanded them to swear by His name: "Thou shalt fear the Lord thy God, and serve Him, and shalt swear by His name,"[2] and gave them directions how to do it aright, saying, "Thou shalt swear, The Lord liveth, in judgment, and in righteousness."[3]

And accordingly we find His people, in all ages, were wont to swear by His name, or call upon Him to witness what they said, where there was need of it, not only in the Old Testament, but likewise in the New.[4] And therefore you not only may, but ought to swear by His name, when you are required to do it by the governors which He hath set over you in Church or State. "An oath for confirmation putting an end to all strife."[5]

But that which He here forbids, is the taking His name in vain; that is, when you have no just or necessary occasion for it, as He Himself explains it, where He saith, "Ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the Lord."[6] You must not swear falsely by His name; that is, you must never use His name, nor call upon Him to attest any thing but what is really just and true, or what you know or verily believe to be so: and if you promise any thing upon oath, or in His name, you must be sure to perform it.[7] Otherwise you swear falsely and deceitfully, and so "take His name in vain," to the highest degree that can be.

And as you must not swear falsely by it, so neither must you "profane the name of the Lord;" that is, you must not use it upon every impertinent occasion, in your common discourse, as if it was not a sacred, but a profane or common name; for that also is taking it

[1] Josh. xxiii. 7. [2] Deut. vi. 13; x. 20. [3] Jer. iv. 2.
[4] 2 Cor. i. 23. Gal. i. 20. Phil. i. 8. [5] Heb. vi. 16.
[6] Lev. xix. 12. [7] Numb. xxx. 2. Psalm xxiv. 4.

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in vain, and to no purpose. This is that which our Saviour means, where He saith, "Swear not at all;"[1] that is, in your communication, or familiar discoursing with one another, as He Himself explains it.[2] To the same purpose is that of St. James: "Above all things, swear not, neither by heaven, neither by earth, neither by any other oath: but let your yea be yea, and your nay, nay, lest ye fall into condemnation."[3] That is, in your ordinary conversation never swear to what you say, but only affirm or deny, as the matter requireth, without calling upon God, or using His name either directly or indirectly, as a witness to it: for this is "profaning the name of God," for which you may justly be condemned.

And verily you can expect no other; for the Lord, the Almighty God, here saith, "That He will not hold that man guiltless that taketh His name in vain:" that is, He will most certainly and most severely punish those who break this law, to which this threatening is in a peculiar manner annexed, above all others, in that they are so far from honouring and glorifying Him, the Great Creator and Governor of all things, as they ought, that they dishonour and disparage Him all they can, by putting no difference betwixt Him and His creatures, betwixt His name and theirs, but using His great and glorious name upon all occasions, as if He was one of the common subjects they talk of every day. Which is so great a sin, so highly offensive to His Divine Majesty, that He will never suffer it to go unpunished, but will inflict some extraordinary judgment, not only upon the person who commits it, but upon the land too, where it is usually committed and tolerated.[4] Yea, it is one of those sins, for which He sendeth His curse upon the whole earth.[5]

And to show His extreme displeasure against this sin, when a man had blasphemed His holy name, although it was in his passion, while he was striving

[1] Matt. v. 34. [2] Matt. v. 37. [3] Jam. v. 12.
[4] Hos. iv. 1, 2. [5] Zech. v. 2—4.

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with another man, the Lord Himself commanded him to be "stoned by the whole congregation."[1] And then to explain and confirm what He had enacted in the third commandment, He made this law: "Whosoever curseth his God, shall bear his sin. And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death."[2]

Wherefore you had need to take special care that you never swear, nor curse, nor blaspheme, nor profane the name of the Lord, the Most High God; but keep as far as possibly you can from it, lest you fall into condemnation. And for that purpose you must carefully observe what He here commandeth: for, in that He forbids you to profane, or take His name in vain, He commands you to hallow or sanctify it: "Neither shall ye," saith He, "profane my holy name, but I will be hallowed among the children of Israel,"[3] that is, whensoever you speak of Almighty God, you must make a distinction between His and other names; ye must use it as a holy, a most sacred name, with reverence and godly fear: "That thou mayest fear this glorious and fearful name, the Lord thy God."[4]

This is that which we are commanded to pray that it may be done, before all things else, saying, "Hallowed be thy name:" and which we should therefore take care to do, before all things upon earth, as the holy angels do it in heaven, saying, "Holy, holy, holy is the Lord of Hosts, the whole earth is full of his glory."[5]

QUESTIONS.

What is the general design of this commandment?
Are you here forbidden ever to speak of God?
Are you forbidden to swear by His name?

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[1] Lev. xxiv. 14. [2] Lev. xxiv. 15, 16. [3] Lev. xxii 32.
[4] Deut. xxviii. 58. [5] Isa. vi. 3. Rev. iv. 8.

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How must you swear by it?
What is here forbidden?
What do you understand by profaning the name of the Lord?
What is meant by not holding him guiltless that doth it?
How were they to be punished that were guilty of it?
What is here commanded?

THE FOURTH COMMANDMENT.

Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

This is the only commandment that we are particularly required to "remember." The reason is, because all the others were written at first upon the table of our hearts, engraven in our very nature, so that we may have a connatural sense of them upon our minds; and therefore cannot properly be said to remember them, but rather to feel them, being sensible and conscious to ourselves of our duty and obligation to observe them. But this is a positive precept, given to man after he was made, and therefore not imprinted in his heart, but conveyed through his ears into it, by the external revelation or word of God; who therefore commands us to remember it, to keep it in our hearts, so as to call it to mind upon all occasions, at the return of every Sabbath-day, that we must keep that holy. "Remember (saith He) that thou keep holy the Sabbath-day:" or rather, as it is in the original, "Re-

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member the Sabbath-day, to keep it holy." Remember both the day itself, and to keep it holy when it comes.

What day He here means by the Sabbath, we may learn from the reasons which He is pleased to give us for the observation of it, which are two; one at the delivery of the law in Exodus, the other at the repetition of it in Deuteronomy. The reason that He gives in Exodus is, because in six days the Lord made all things, and rested upon the seventh day; "Wherefore," saith He, "the Lord blessed the Sabbath-day, (as it is in the original; not the seventh, as it is in some translations,) and hallowed it." From whence it appears, that the reason why He blessed this day was, because He having made all things in six days, He then rested, or ceased to make any thing anew upon the seventh day: and therefore He blessed and sanctified that day, as He here saith He had done, before the giving of the Law upon Mount Sinai. And so we find He did at the beginning of the world, where it is said, "that He blessed the seventh day, and sanctified it."[1] Which was no express command that men should keep it holy: but, howsoever, it was so clear a declaration of His will they should, that I do not doubt but His faithful people kept it in some measure all along, (except perhaps in Egypt, where their bondage might make it impracticable, if not forgotten,) though we have no certain footsteps of it till about a month after the children of Israel were come out of Egypt,[2] no more than we have of its being kept after they came into Canaan, by Joshua, by the Judges, by Samuel, by David himself, or by any of the kings of Judah or Israel, or by any that lived under them, till the time of Elisha the prophet.[3]

But although there be no mention made of it in all that time between Moses and Elisha, yet, notwithstanding, none ever doubted but that the Sabbath was kept in those days. There is as little reason to doubt but

[1] Gen. ii. 3. [2] Exod. xvi. 22—26. [3] 2 Kings iv. 23.

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that the patriarchs before Moses kept one day in seven, although there be no records left of it, from whence we can be certain after what matter they kept it, and whether it was the same seventh day which the Jews were afterwards commanded to observe, or that which we now keep, as some have thought.

Be sure when Almighty God inserted this into the body of His laws, which should be always observed, He spake not a word of their keeping always just the seventh day from the creation, but commanded them to "Remember the Sabbath-day to keep it holy," and told them, that because He rested upon the seventh day, therefore He blessed the Sabbath-day, and hallowed it. He did not say, that He blessed the seventh day, lest they should mistake His meaning, and think that He would have them always keep the same seventh day. But He altered the phrase, and said, He blessed the Sabbath-day, and hallowed it, to show that He would always have them keep a Sabbath or a day of rest, once in seven days, or one day in every seven. But which of the seven days was to be observed, that He reserved in His own power to determine when He pleased: only they must keep that which He then appointed, till He should see good to alter it.

From whence we may gather, that by the Sabbath-day we are here to understand that day in every week or seven days, which He did then, or afterwards should, appoint to be a day of rest, or holy to Himself.

But, where this amongst the rest of the Commandments is afterwards repeated, the foresaid reason is quite left out, and another given of it, which cannot be supposed to be done but for some great end and purpose. For there, after the words of command, it is said, "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand, and by a stretched out arm; therefore the Lord thy God com-

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mandeth thee to keep the Sabbath-day."[1] Here the redemption of the children of Israel out of Egypt is given as the reason why God commanded them to keep the Sabbath-day, and to keep it in memory of that redemption; which makes it very probable that they came out of Egypt upon the Sabbath-day, or upon that day which from thenceforward they kept as the Sabbath, or day of rest, in memory of their beginning that day to rest from their bondage.

Howsoever, it is evident from hence, that the Sabbath was to be kept for another reason besides that of the creation, even because God redeemed His people out of Egypt; which being a type of our redemption by Christ, it was plainly hereby signified, that when our redemption should be accomplished by Him, the Sabbath should be kept in memory of that; and therefore upon the day on which our Redeemer rose again, and so rested from the death which He suffered for our redemption, and thereby demonstrated it to be accomplished.

Now our Redeemer rose upon the first day of the Jewish week: though it might be, for ought we know, really the seventh day from the creation; so that God rested from His works both of creation and redemption the same day. Be sure they are both commemorated upon this day, the creation, as it is one day in seven, and the redemption, as it is that day of the seven whereon our Redeemer rose from the dead; who being the Supreme Lawgiver, and particularly the Lord of the Sabbath,[2] He altered the day from that which His people had hitherto kept, at least, since their coming out of Egypt, to that on which He rose again, even the first day of their week. Not by any express command.

But as God at first only blessed the seventh day, and sanctified it, and so set it apart for a day of rest,

[1] Deut. v. 15. [2] Mark ii. 28.

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without any word of command; so our Lord, the same God, blessed the first day of the week, and sanctified it, by rising from the dead upon it, by appearing to His disciples upon it, both the day He rose, and the next first day of the week after,[1] and by sending down the Holy Ghost upon it;[2] which, though it was not a verbal, it was a real, an actual sanctification of it, and a sufficient declaration of His will, that this day should ever after be kept holy. Insomuch, that the Apostles, who perfectly knew His will, from that time forward accordingly had their holy exercises upon this day,[3] and called it the Lord's Day,[4] as being sanctified by Him, and set apart for His service. And the whole Catholic Church hath ever since kept this day holy, according to this commandment, "Remember the Sabbath-day, to keep it holy."

Keep it holy, not according to the ceremonial or the by-laws, which were given only to the children of Israel about it, but according to what is required in this moral commandment, of universal and perpetual obligation; that is, upon the six days ye must do all your own works, all the worldly business that you have to do in the whole week: you must do none of that upon the Sabbath, or the Lord's Day; but you must keep it wholly as holy to the Lord, whose day it is, in commemorating and celebrating His creation of the world, and His redemption of mankind, and in performing all such works of piety and charity as tend more immediately to the setting forth His honour and glory for the same; that is, as our Church hath determined, "in hearing the Word of God read and taught; in private and public prayers; in acknowledging your offences to God, and amendment of the same; in reconciling yourselves charitably to one another, where displeasure hath been; in oftentimes receiving the communion of the body and blood of Christ; in visit-

[1] John xx. 19—26. [2] Acts ii. 1.
[3] Acts xx. 7. 1 Cor. xvi. 2. [4] Rev. i. 10.

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ing the poor and sick, using all godly and sober conversation."—Canon XIII.

QUESTIONS.

Why are ye commanded to remember the Sabbath-day?
What day is meant by the Sabbath?
How many reasons are given for the keeping it?
Which is the first?
Doth God here command the seventh day from the creation to be always kept holy?
Which is the other reason that He giveth for it?
Why was the Sabbath altered from the seventh to the first day of the week?
Who altered it?
How doth it appear that Christ altered it?
How is this day to be now sanctified, or kept holy?

THE FIFTH COMMANDMENT.

Honour thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee.

Although Almighty God was pleased to proclaim all the Ten Commandments together upon Mount Sinai; yet He wrote them afterwards upon two tables of stone.[1] The first four, which have an immediate respect unto Himself, He wrote upon one, which is therefore called the first table. Upon the other, therefore called the second table, He wrote the other six commandments; wherein He hath revealed His divine will, how we should carry ourselves to one another while we live together upon earth, in the several places, stations, and relations, that He is pleased to set us in; so as that we may always better join together in promoting the end of our creation, by serving and glorifying Him our Almighty Creator.

The first of the second table is concerning the respect and honour which is due to parents, whether

[1] Deut. ix. 10.

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natural, spiritual, or civil. First, honour thy father and thy mother, thy natural parents, of whom thou wast born and brought up. Honour them; that is, have a good opinion of them, and esteem them highly for their love and care of thee, and carry thyself accordingly with all lowliness, meekness, and reverence towards them, and obey them in all things.[1] Wherefore you must hearken to their instructions, and do whatsoever they or either of them bid you. You must study all you can to requite the care and pains they have taken for you.[2] If there be occasion, you must succour and relieve them, and never suffer them to want any thing that you can help them to. As our blessed Saviour, when He was upon the cross, showed His great respect unto His mother, by committing her to the care of His beloved disciple.[3] Whereby He hath taught you to take care of your parents, not only while you live, but when you die.

On the other side, parents must "not provoke their children, lest they be discouraged;"[4] but must bring them up "in the nurture and admonition of the Lord,"[5] that they may understand the principles of the Christian religion, and the laws by which they must govern themselves through the whole course of their lives.[6] As Abraham taught and commanded his children to keep the way of the Lord, and is commended by God Himself for it.[7]

And as parents are thus to be spiritual guides to their children, so all spiritual guides are to be reckoned and respected as parents. Elisha called the prophet Elijah, father;[8] so did king Joash call the prophet Elisha.[9] And St. Paul tells the Corinthians that he had begotten them in Christ, and so was their father;[10] and for the same reason he called Onesimus

[1] Col. iii. 20. Eph. vi. 1.
[2] 1 Tim. v. 4.
[3] John xix. 26, 27.
[4] Col. iii. 21.
[5] Eph. vi. 4.
[6] Deut. vi. 7.
[7] Gen. xviii. 19.
[8] 2 Kings ii. 12.
[9] 2 Kings xiii. 14.
[10] 1 Cor. iv. 15

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his son,[1] as St. John often does those that were converted to the faith by his means.[2]

Wherefore the ministers of the Gospel, by whose means you are born again, and afterwards fed with the bread of life, are properly your ghostly, that is, your spiritual fathers, and you must honour them as such; you must "know them which labour among you, and are over you in the Lord, and admonish you;" and you must "esteem them very highly in love for their work's sake."[3] You must "obey them, and submit yourselves to them, for they watch for your souls."[4] You must "account them worthy of double honour,"[5] and "communicate to them in all good things,"[6] for "so hath the Lord ordained, that they who preach the Gospel should live of the Gospel."[7]

The same duties are owing also, by God's commandment, to your civil father, to the king or queen, the father or mother of the country where you live. You must not curse the ruler of thy people;[8] no, not so much as in thy thought.[9] You must not despise dominion, nor speak evil of dignities;[10] but you must "honour the king."[11] You must "submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme, or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well."[12] You must "obey magistrates."[13] You must not rebel, nor resist, but "be subject to the higher powers,"[14] and that, too, "not only for wrath, but likewise for conscience sake."[15] That is, you must be subject and obedient to them, not only for fear of the punishment which they may otherwise inflict upon you, but out of a sense of your duty, and in obedience to the com-

[1] Philem. 10. [2] 1 John ii. 1. [3] 1 Thess. v. 12, 13.
[4] Heb. xiii. 17. [5] 1 Tim. v. 17. [6] Gal. vi. 6.
[7] 1 Cor. ix. 14. [8] Exod. xxii. 28. [9] Eccles. x. 20.
[10] Jude 8. [11] 1 Pet. ii. 17. [12] 1 Pet. ii. 13, 14.
[13] Titus iii. 1. [14] Rom. xiii. 1, 2. [15] Rom. xiii. 5.

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mand of God. For the same reason, you must also "pray for kings, and for all that are in authority."[1] And as you must fear the Lord, for His sake you must "fear the king, and not meddle" nor mingle yourselves "with them that are given to change."[2] These are the express commands of the Most High God; so that no man can rebel against his lawful prince without rebelling against Him, the universal Monarch of the world.

But every master of a family is likewise the father of that family; and therefore his servants are all obliged by this law to honour and obey him. They must "count their own masters worthy of all honour."[3] They must be "obedient to them with fear and trembling, in singleness of heart, as unto Christ; not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart; with good-will doing service, as unto the Lord, and not to men."[4] They must strive to "please them in all things; not answering again, not purloining, but showing all good fidelity;"[5] and must be "subject to them with all fear, not only to the good and gentle, but also to the froward."[6] "Masters also must give unto their servants that which is just and equal,"[7] and "forbear threatening, knowing that they also have a Master in heaven."[8]

This is the sum of that which the Apostle observes to be "the first commandment with promise,"[9] from those words annexed to it, "that thy days may be long;" or, "that it may go well with thee in the land which the Lord thy God giveth thee."[10] Whereby Almighty God promiseth life, prosperity, and happiness to all that sincerely keep this commandment. But as for such as smite, or curse their father or mother, and will not obey their voice, them He Himself

[1] 1 Tim. ii. 2. [2] Prov. xxiv. 21. [3] 1 Tim. vi. 1.
[4] Eph. vi. 5—7. Col. iii. 22. [5] Titus ii. 9, 10.
[6] 1 Peter ii. 18. [7] Col. iv. 1. [8] Eph. vi. 9.
[9] Eph. vi. 2. [10] Deut. v. 16.

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commanded to be put to death.[1] And accordingly we find the breach of this law usually punished, and the observation of it rewarded, even in this life.

QUESTIONS.

How many tables was the law written upon?
How many commandments belong to each table?
To which table doth this belong?
Who are here meant by parents?
How must you honour your natural parents?
What must parents do for their children?
What are your spiritual or ghostly fathers?
What is your duty to them?
Who are your civil father and mother?
How must you honour them?
What is the duty of servants to their masters, and of masters to their servants?
What is the promise annexed to this commandment?

THE SIXTH COMMANDMENT.

Thou shalt do no murder.

It having pleased God to make man in His own image, and so capable of living in the other world as well as this; although He hath given him power over all other creatures that live only upon earth, and nowhere else, so that he may at any time take away their life: yet He doth not suffer one man to take away the life of another, and so despatch him out of this into the other world, till He Himself is pleased to send for him. For He sends no man hither but upon business, and gives him time to do it in, so much as He sees good; but that He reserves wholly to Himself; and will not have any man shorten the time that He hath given another, wherein to do his work. And He hath signified His will in this commandment, "Thou shalt do no murder;" or, thou shalt not take away the life of another man.

[1] Exod. xxi. 15. 17. Deut. xxi. 18. 20.

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Not that this was the first time that He had revealed this to be His will: for this, as well as the rest of these commandments, was from the beginning. But, by reason of the indispensable necessity of having this universally observed, that men might live and follow His business peaceably and quietly together, without being in continual fear of one another, He repeated this to Noah, with this severe sanction: "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man."[1] Where we may likewise observe, that man's being made in the image of God, is given for the reason of this law, as I intimated before.

And here He published it again, together with the rest of His laws that are of perpetual and universal obligation, that all men may take notice of it. But lest any should mistake His meaning, He Himself was pleased afterwards to explain it, saying, that if any man smite another with an instrument of iron, by throwing a stone, or with his hand, or any other way, "out of hatred or enmity, so that he dieth," that man is a murderer, he breaks this law, and therefore he "shall surely be put to death."[2]

But if one man happens to kill another, as we say by chance medley, without having any enmity against him, or design to do him any harm, in that case God appointed cities of refuge for such a man to fly to, that he might not die,[3] which shows, that in that case the man had not broken this law; he was not properly guilty of murder. And the reason is given by God Himself, saying, "He that smiteth a man so that he die, shall be surely put to death. But if a man lie not in wait, but God deliver him into his hand, then I will appoint him a place whither he shall flee."[4] For from hence it appears, that in this case God Himself delivered him that was killed into the hands of him

[1] Gen. ix. 6. [2] Numb. xxxv. 16, &c.
[3] Numb. xxxv. 11, 12. 26. Deut. xix. 2, 3, 4.
[4] Exod. xxi. 12, 13.

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that killed him, who was therefore only the instrument in it, executing the will of God, who hath absolute dominion over all men's lives, and who therefore allowed such a man the benefit of the sanctuary or city of refuge. But he must continue in the nature of a prisoner, and not have his perfect liberty "till the death of the high priest,"[1] to put him in mind, that though he was not guilty of murder, yet he had contracted so much guilt by being accessory to another man's death, though it was only for want of due care and consideration in him, that he could not be fully pardoned but by the death of Jesus Christ the true High Priest.

For the same reason also, when a man is condemned by the law to die, they who pronounce, or execute the sentence, and accordingly put him to death, do not transgress this law. There were many offences which God Himself, in Moses, commanded to be punished with death, particularly this of murder. Wherefore they who put such offenders to death, did not break, but execute, the command of God. So it is still; the magistrate is the "minister of God, a revenger to execute wrath upon him that doeth evil,"[2] and therefore when he condemneth a man according to law, he does it only as God's minister. And they who put the man to death, do it not out of malice or hatred, but in obedience to those whom God hath set over them, and employed to send such a person to give account to Him of all his actions; wherefore they are no way guilty of breaking this law, which was made for men to observe, not for God, who may take away any man's life when He pleaseth.

But we must not think that nothing is here forbidden but actual murdering, or killing a man out of malice and design. For the Lawgiver Himself hath taught us otherwise, saying, "Ye have heard that it hath been said by them of old time, Thou shalt

[1] Numb. xxxv. 25. 28. [2] Rom xiii. 4.

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not kill; and whosoever shall kill, shall be in danger of the judgment. But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell-fire. Wherefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee,"[1] &c. Whereby He hath given us to understand, that when He said, "Thou shalt not kill," He did not forbid only the very act of one man's killing another, but every thing that tends towards it, or may be any way the occasion of his doing or attempting it. Wherefore all anger, hatred, and malice, all reproachful and provoking language, all strife and contention, all pride, ambition, lust, jealousy, and revenge, and whatsoever usually doth, or ever may, set one man against another, so as to kill, or maim, or any way hurt his body, is here forbidden, under the name of murder. And therefore St. John saith, "Whosoever hateth his brother is a murderer."[2]

And by necessary consequence, you are all here commanded to be meek and patient, and gentle to one another; "to put on bowels of mercies, kindness, humbleness of mind, meekness, long suffering; forbearing one another, and forgiving one another, if any man hath a quarrel against any: even as Christ forgave you, so must ye do. And above all these things, to put on charity, which is the bond of perfectness,"[3] so as to "love your enemies, to bless them that curse you, to do good to them that hate you, and pray for them that despitefully use you, and persecute you."[4] If ye do these things, ye can never fall into that horrid sin which is here forbidden.

[1] Matt. v. 21—23.
[2] 1 John iii. 15.
[3] Col. iii. 12—14.
[4] Matt. v. 44.

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QUESTIONS.

For what reason was this law made?
When was it first made?
How is he that breaks it to be punished?
What is here meant by murder?
Is he that kills a man by chance guilty of it?
Why is he not?
Are they guilty of it who condemn or execute a man according to law?
What is here forbidden besides actual murder?
What is here commanded?

THE SEVENTH COMMANDMENT.

Thou shalt not commit adultery.

When God at first made mankind, He made them male and female, and called them both Adam,[1] they being both but one flesh, as He ordained them two to be; and not only them, but every man and woman that should afterwards be joined together in marriage. They are thereby so united as to become "one flesh,"[2] and should therefore live together, as to all conjugal affections, as if there were never another man or woman in the world but themselves. And so they would most certainly have lived, if man had continued in his first estate.

But by the fall of our first parents, our nature is so corrupted, that notwithstanding this union into one flesh, one or other, if not both parties so joined together, are often prone to run after strange flesh, which is not their own, and perhaps another's. Which, if it should be permitted and generally practised, would not only frustrate the end of this holy institution, but it would breed such confusion and disorder in the world, that a great part, if not all mankind, would degenerate so far, as to become little better, in this

[1] Gen. v. 2. [2] Gen. ii. 24. Matt. xix. 5.

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respect, than brute beasts, if not much worse; brutes themselves generally observing the laws and rules which God hath set them, much better than such men do it.

By this we may see into the necessity of making, and likewise into the true meaning, of this law, "Thou shalt not commit adultery." For hereby Almighty God commandeth, that no man use any woman in a conjugal way but one that is really his wife, and so his own flesh: and that no woman use any man so, but one that is joined to her in marriage, so as to become one flesh with her. And therefore, that he who hath not a wife, and she who hath not a husband, must use none at all, as such, until they have. And they who have not the gift of continency, nor power over their own wills, must marry; as God requires by His apostle, saying, "To avoid fornication, let every man have his own wife, and let every woman have her own husband."[1] "For it is better to marry than to burn."[2]

But that is not all; for He that made this law, and therefore best knows the true meaning and extent of it, hath been pleased to interpret it of adultery and fornication, not only in the act, but likewise in the very thought: "Ye have heard," saith He, "that it hath been said by them of old time, thou shalt not commit adultery. But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart."[3] From whence it appears, that every motion or inclination of a man's mind to lust after strange flesh, is a breach of this law, although it never break forth into act, nor go any further than the heart. Which should make all people set a strict watch and guard over their hearts, seeing that adulteries and fornications do not only proceed from thence, as our Lord hath taught us,[4] but (as He here teacheth) they may be also com-

[1] 1 Cor. vii. 2. [2] 1 Cor. vii. 9.
[3] Matt. v. 27, 28. [4] Matt. xv. 19.

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mitted there, and so expose a man to all the judgments that God hath threatened against this sin, as well as the outward commission of it.

And verily the judgments which God hath threatened against the breach of this law, are very severe and terrible. For, not to insist upon the punishments He appointed for it in the Old Testament, in the New we read, that "marriage is honourable, and the bed undefiled; but whoremongers and adulterers God will judge."[1] "For this ye know, that no whoremonger, nor unclean person, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience."[2] Wherefore, all had need beware of this sin; especially Christians, to whom the Apostle saith, "Know ye not that your bodies are the members of Christ? Shall I then take the member of Christ and make it the member of an harlot? God forbid."[3] "For this is the will of God, even your sanctification, that ye should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles that know not God."[4] "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints."[5]

Neither is it enough to avoid what is here expressly forbidden; but every one must do what is implied here to be commanded by God, even that every husband and wife, being but one flesh, should have but one heart and one mind between them: "That they do not defraud one another."[6] "That the husband love his wife as himself, and the wife her husband as herself."[7] And "As the husband must give honour to the wife,"[8] so must the "wife submit unto, and

[1] Heb. xiii. 4.
[2] Eph. v. 5, 6. Col. iii. 6.
[3] 1 Cor. vi. 15, 16. 18. 1 Cor. vii. 5.
[4] 1 Thess iv. 3—5.
[5] Eph. v. 3.
[6] 1 Cor. vii. 5.
[7] Eph. v. 33.
[8] 1 Pet. iii. 7.

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reverence her husband."[1] And both must not only be true and faithful to one another, but must strive all they can to promote one another's good, both temporal and spiritual. And both they that are, and they that are not married, must be sober, chaste, and modest in their dress, discourse, and behaviour, so as not to excite, but suppress, as much as in them lies, all unclean thoughts both in themselves and others.

And as for them who have heretofore transgressed this holy commandment in thought, word, or deed, they must repent of their sin, and turn sincerely from it, while they may, and as soon as possibly they can. For which purpose they must "crucify the flesh, with the affections and lusts."[2] They must "mortify their members that are upon the earth."[3] They must not come near such places or company as are apt to raise in them any lustful or lascivious thoughts, and so incline them to this horrid sin. They must avoid drunkenness and gluttony, as deadly poison. They must be "temperate in all things."[4] They must "fast," and "watch, and pray, that they may not enter into temptation."[5] They must not "make provision for the flesh, to fulfil the lusts thereof,"[6] but must follow the example of the holy Apostle, who said, "I keep under my body, and bring it into subjection; lest by any means, when I have preached unto others, I myself should be a castaway."[7]

QUESTIONS.

What reason was there for this law?
What is the general meaning of it?
Is not adultery and fornication in the heart here forbidden?
What judgments hath God threatened against those who break this law?
Are not Christians in a more especial manner bound to keep it?
What are the duties here commanded?
What must they do who have broken this commandment?

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[1] Eph. v. 22. 33. [2] Gal. v. 24. [3] Col. iii. 5. [4] 1 Cor. ix. 25.
[5] Matt. xxvi. 41. [6] Rom. xiii. 14. [7] 1 Cor. ix. 27.

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THE EIGHTH COMMANDMENT.

Thou shalt not steal.

Seeing Almighty God, by the word of His power, at first created, and still preserveth and upholdeth all things that are; all things that are must needs be His, and He may dispose of them as He pleaseth. And so He doth; He disposeth of all and every thing that is in heaven and earth: particularly all the houses, lands, cattle, moneys, goods, or the riches, as men call them, of this life; they are all His, and wholly at His disposal; and He accordingly gives them how, and when, and to whom He will. So that whatsoever any man hath, and howsoever he came by it, whether by inheritance, gift, or purchase, by his wit or valour, by any office or calling, by his care and industry, or any other lawful way, it still comes originally from God, who distributeth the necessaries, the accommodations, and the conveniences of this life to all men; to some more, to some less, as He Himself sees good. And whatsoever He gives, or puts into the hands of any man, although He still reserveth to Himself His own propriety in it, so that He may take it away again when He pleaseth; yet He thereby gives that man so much right and title to it, that it is his own, in respect of all other men: no other man hath any thing to do with it, but only he; and he alone must give account of the use of it to God, from whom he received, and under whom he holds it; which he could not do if another man should take it from him.

Wherefore, to secure and confirm to every man both the civil right and the use of what He sees good to put into his hands, God was pleased to make and publish this law, for all mankind to observe, "Thou shalt not steal:" that is to say, thou shalt not take from another man any thing that is his, or that God hath given him: thou shalt not take it by force or fraud, neither openly nor secretly: thou shalt not

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take it out of his house, or shop, or fields, or barns, or pockets, nor upon the highway, nor anywise whatsoever, without his consent and will.

For we must not understand this law only of that which we commonly call theft or robbery; but of every unlawful or indirect way whereby it is possible for one man to come at that which God hath given to another; whether it be by forgery, perjury, or suborning witnesses in courts of judicature; by lying, dissembling, or concealing the truth; by false measures, false weights, or false lights; by extortion, oppression, or false accusation; by defrauding, cheating, or overreaching in any contract or bargain, or any otherwise than such as God allows and approves of, for the transferring the things of this world from one man to another; so that He Himself may be truly said to do it. For whosoever getteth the possession of what belongs to another, any otherwise than what is agreeable to the revealed will and word of God, he breaketh this commandment; he stealeth.

But that no man certainly would do, if he would but first consider what he doth. For this is to usurp upon the prerogative of God Himself; to take that away which He gives, and which He gives for His own use, to be employed in His service, and for His honour. And therefore He will be sure to revenge Himself of such as shall presume to deprive that man of it to whom He was pleased to give it: as He hath assured us by His apostle, requiring "that no man go beyond or defraud his brother in any matter, because that the Lord is the avenger of all such."[1]

Wherefore this is one of the two sins for which He sends His curse upon the earth, which "enters into the house of the thief, remains there, and consumes it with the very timber and stones thereof."[2] And, accordingly, we commonly see that what is unjustly gotten, brings a curse upon that also which is gotten

[1] 1 Thess. iv. 6. [2] Zech. v. 3, 4.

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justly, and upon him, too, that got it: for, "as the partridge sitteth upon eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at the end shall be a fool."[1] And that which is worst of all, thieves and extortioners are reckoned among those who "shall not inherit the kingdom of God."[2]

But what, then, must they do who have transgressed this holy commandment, that they may escape the vengeance and judgment of God? They must first follow the advice of St. Paul, or rather the command of God by him, "Let him that stole steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth."[3] And then they must follow the example of Zaccheus.[4] They must restore what they have unjustly gotten, if not fourfold, as he did, at least the thing itself, or the full value of it, with interest for all the time they have had and used it: for till they do that, they still live in the breach of this law; and can never be said to keep it, till they have made full restitution of whatsoever they have gotten by breaking it. And if they cannot find the persons themselves to whom they ought to restore it, they must restore it to God, the Head-landlord, or Supreme Proprietor of all things in the world, by giving it to some pious or charitable use. They must in that case restore to Him what they have stolen from men, as well as what they have stolen from God Himself, by taking or converting to their own use any thing that hath been given, consecrated, or dedicated to Him: which is the worst sort of stealing; the stealing that which is sacred, therefore called sacrilege,[5] and the devouring that which is holy, which, unless vomited up again, will certainly be a snare to them.[6]

From hence you may easily observe, that you are

[1] Jer. xvii. 11. [2] 1 Cor. vi. 10. [3] Eph. iv. 28.
[4] Luke xix. 8. [5] Rom. ii. 22. [6] Prov. xx. 25.

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all here positively commanded, to be true and just in all your dealings: to "render unto all their dues: tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour: to owe no man any thing, but to love one another:"[1] to promote, as much as you can, one another's good and welfare: to "do to all men, as ye would they should do to you:"[2] to take care to pay whatsoever any man can justly demand of you; and to give what you are able to the relief of those who want it; for that is a debt which God has charged upon your estates; which, unless you discharge and pay, you wrong the poor and so break this commandment.

QUESTIONS.

Who gives all men what they have?
Have men a right to what God hath given them?
Wherefore doth God forbid men to steal?
What is here meant by stealing?
Are not all unlawful ways of getting here forbidden?
How are they punished that break this law?
What must they do who have broken it?
How must restitution be made, when the person wronged cannot be found?
What is here positively commanded?

THE NINTH COMMANDMENT.

Thou shalt not bear false witness against thy neighbour.

There is nothing in the make or frame of man, but what is an admirable instance of the infinite wisdom and power of his Maker; particularly that He hath so contrived it, that we can discover the thoughts and affections of our souls only by moving our tongues several ways, which we call speaking; without which we could have no society together, no more than brute beasts have. Whereas by this means we can commu-

[1] Rom. xiii. 7, 8. [2] Matt. vii. 12.

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nicate to one another all our opinions, desires, hopes, fears, designs, and whatsoever else can come into our minds. Insomuch, that although we cannot look into each other's hearts, yet one man may know what another thinks there, as well as he that thinks it.

But for that purpose it is necessary that every man should always speak as he thinks, otherwise we can never certainly know one another's thoughts, no more than as if we did not speak at all; and so God would lose His end in giving us this power, and we the great benefit and use of it. For the prevention of which, with many other mischiefs which the tongue, as it is now become "an unruly evil,"[1] is apt to betray men into, Almighty God, our Maker, hath been pleased to give us rules how to use it aright. He before taught us how to speak of Himself, or to use His name; and here He teacheth us how to speak, or use our tongues, in respect of one another.

This therefore is the general rule, or law, that He hath given for every man to observe whensoever he speaks to or of another man, "Thou shalt not bear false witness against thy neighbour:" or rather, as the words in the original text may be interpreted, "Thou shalt not bear false witness of thy neighbour:" that is, thou shalt never speak any thing of thy neighbour but what is true, either for him or against him. So our Lord, the Lawgiver Himself, and His Apostle after Him, interpret the words in general, "Thou shalt not bear false witness."[2] And therefore all false witness, or speaking that which is false of, or concerning our neighbour, that is concerning any man whatsoever, is here forbidden.

And so is all lying too: or speaking that which is not true to him, as well as of him. According to that other law, where the text before and this are put and explained together, "Ye shall not steal, neither deal falsely, neither lie one to another."[3] Wherefore the

[1] James iii. 8 [2] Matt. xix. 18. Rom. xiii. 9. [3] Lev. xix. 11.

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Apostle requires all men "to put away lying, and to speak every man truth with his neighbour."[1] And by consequence, all slandering, false-accusing, and backbiting one another, is here forbidden: for that is all lying: and so is judging or censuring one another too. For no man perfectly knowing another's heart, or state, can possibly pass a true and certain judgment upon him. And therefore every man is expressly forbidden to do it.[2] For the same reason also we are commanded to speak evil of no man,[3] lest what we say of him should happen to be false, as we do not know but it may, and so break this commandment, which requireth us not to bear false witness either for or against our neighbour.

And verily, although the general practice of the world seems to argue as if this commandment was repealed, or out of date, it is certainly of the same force with the rest, and as necessary to be observed as any commandment whatsoever. Let us hear what the Judge of the world hath told us beforehand, concerning His proceeding at the last day in this matter: "But I say unto you, That every idle word that men shall speak, they shall give account thereof at the day of judgment: for by thy words thou shalt be justified, and by thy words thou shalt be condemned."[4]

And if men must give account of every idle word, what account must they give of lying and slandering one another? What can they who live in this sin expect, but to be condemned to that everlasting fire which is prepared for the father of lies?[5] "They are of their father the devil, and the lusts of their father they do,"[6] and therefore must be punished equally with him. He is the father of lies, and is called the Devil, that is, "the accuser," from his false-accusing and slandering the brethren,[7] and so, from the breach of this commandment.

[1] Eph. iv. 25. Col. iii. 9. [2] Matt. vii. 1. [3] Tit. iii. 2.
[4] Matt. xii. 36, 37. [5] Matt. xxv. 41. [6] John viii. 44.
[7] Rev. xii. 10.

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Which therefore all must keep, as ever they desire not to be like him, the devil, both in what he doeth, and in what he suffereth; and as they desire, too, not to be thieves and murderers. It being usual for men's whole estates, and their lives also, to be taken away by lying and bearing false witness against them. For they who allow themselves in this sin are usually left to themselves; as they give themselves to tell lies, God gives them up to believe lies, and suffers them to fall into all manner of vice and wickedness; every lie and liar being an abomination to Him who is truth itself.[1] And then it is no wonder that "whosoever loveth and maketh a lie shall be shut out of heaven,"[2] and that "all liars shall have their portion in the lake which burneth with fire and brimstone."[3]

Wherefore it behoves you all to take special care of observing what is here commanded. As God hath given you the power of expressing your minds to one another, for your mutual benefit and comfort, beware of frustrating His holy end in giving it, by abusing it to one another's prejudice and wrong. For which purpose you must lay aside that wicked custom of talking of other people; or if you needs must be doing it, at least talk of their virtues only behind their backs, and of their vices never but before their faces, so as to reprove and "restore them in the spirit of meekness."[4] But rather, instead of speaking of one man's faults to another, you must strive all you can to conceal other men's, as well as your own.

Above all, ye must beware of lying, or speaking falsely to one another, upon any account whatsoever, although it was possible for you to get never so much by it; for you can never get so much as you lose by it. By it you lose the favour of Almighty God, which is worth more than all the world besides. Wherefore, as you tender His love, and your own welfare, you

[1] Prov. vi. 16, 17; xii. 22.
[2] Rev. xxii. 15.
[3] Rev. xxi. 8.
[4] Gal. vi. 1.

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must make it your constant care and study to speak the truth from your hearts, as becometh honest and good men,[1] and never to say any thing but what you believe to be not only true, but some way or other beneficial to those who hear it; according to that excellent rule which God hath given you, as a full interpretation of this law, by His Apostle, saying, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers."[2] Remember the words of St. James: "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."[3]

QUESTIONS.

What is the use and end of speaking?
Wherefore hath God given us laws about it?
What is here meant by bearing false witness?
Who is our neighbour?
What necessity is there of avoiding what is here forbidden?
How shall liars and all breakers of this law be punished?
What must we do that we may always keep this commandment?

THE TENTH COMMANDMENT.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

It being impossible that any state or society of men should subsist without some government, or that government without laws: as we find no place where any considerable number of men live together, but they have some sort of government or other among them, so all sorts of governors have always found it necessary to make some laws or other, to be observed by those that live under their respective governments.

[1] Psalm xv. 2. [2] Eph. iv. 29. [3] James iii. 2.

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But all the laws that were ever made by any governors upon earth, respected only the words and actions, or the outward carriage and behaviour of their subjects. None ever offered to give laws to the minds or hearts of men, what they should think, or love, or desire, or the like; and it would have been ridiculous and absurd to have done it, because they could never have known whether such laws were observed or no. Forasmuch as it is impossible for one man to know what another thinks, or how he stands affected in his heart, unless he himself discover it by words, or some overt act. And if it doth that, it is not his thoughts and affections, but his words or actions, that come under the cognizance of other men.

Herein therefore, as well as in all other respects, the laws of God infinitely exceed all other, in that they are prescribed to the very minds of men, to their thoughts, and the most secret motions of their hearts, as well as to their outward actions; which is also a most clear and undeniable argument that these laws were made by the all-wise God, and by none else; for none but He knows the hearts of men, and therefore none but He can give any laws to them.

As we see He doth in this commandment, requiring us not to covet or desire any thing that is another's. He had before tied up our hands from stealing any thing from one another; but here He ties up our hearts too from having any desires or inclinations to it, saying, "Thou shalt not covet," or thou shalt not desire, "thy neighbour's house, or wife, or man, or maid, or ox, or ass, or any thing that is his." That is, what God hath given to another man, from the greatest to the least thing that is, thou shalt not so much as desire to have it from him, unless he be willing to part with it, and hath full satisfaction made unto him for it.

This is a law much to be observed, for the nature, as well as for the great force and obligation of it. For as St. Paul saith, "I had not known sin, but by the

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law: for I had not known lust, except the law had said, Thou shalt not covet."[1] We had not known that mere lust, desire, or coveting, that goes no further than the heart, had been a sin, if it had not been here forbidden. But here we see that it is as great a sin to covet or desire, as it is to steal a man's goods; that covetousness is as bad as theft, for the same law forbids both; and therefore all the disorders and irregularities of a man's heart, as well as the enormities of his life, as all high and proud thoughts of a man's self,[2] all foolish and vain thoughts,[3] "the lust of the flesh, the lust of the eyes, and the pride of life,"[4] all love of this world.[5] These and such like disorderly motions of the heart, although they never break forth into act, are notwithstanding evil or sinful, in that God hath forbidden them, and therefore takes as much notice of them as He doth of sinful words or deeds; for it is written, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."[6]

And it may not be amiss to observe, that this law is placed last, to be a defence, as it were, and safeguard to all the rest; for no man can keep any of the others except he keep this. But he that fully keeps this, will easily keep all the rest; for it is the lust or desire of a man's corrupted heart that puts him upon the neglecting or transgressing any of God's laws. As St. James observeth, "every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin."[7] And our Lord Himself saith, that "out of the heart proceed evil thoughts, murders, adulteries, fornications, theft, false witness, blasphemies."[8] So that all manner of sin begins in the heart, and from

[1] Rom. vii. 7.
[2] Rom. xii. 3.
[3] Psalm xciv. 11. Jer. iv. 14.
[4] 1 John ii. 16.
[5] 1 John ii. 15. Col. iii. 2.
[6] Gen. vi. 5.
[7] James i. 14, 15.
[8] Matt. xv. 19.

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thence comes forth into the life, and all for want of avoiding or suppressing those desires or lusts of the heart, which are here forbidden.

Wherefore, as ever ye desire to keep any of God's laws, you must be sure to keep this to the utmost of your power; and for that purpose you must constantly observe and follow the wise man's counsel: "Keep thy heart with all diligence," or above all keeping, "for out of it are the issues of life;"[1] that is, all that a man speaks or doth in this life, whether good or bad, comes forth out of his heart. As not only our own experience, but Wisdom itself hath taught us, saying, "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh."[2]

And therefore you had need take special care to keep your hearts always right with God, inclined wholly to Him, and fully content and satisfied with what He in His infinite wisdom sees good to bestow upon you. "Let your conversation be without covetousness, and be content with such things as ye have;"[3] and then you will find it easy, by God's assistance, to walk in all these commandments and ordinances of the Lord blameless, as Zacharias and Elizabeth did.[4]

These are those Ten Commandments which Almighty God, the Maker and Governor of the whole world, positively requireth all mankind to keep, and which you promised to keep when you were baptized, and so are doubly bound to do it, both by God's command and your own promise. And that ye may the better know how to do it, our blessed Saviour, into whom ye were baptized, hath reduced them all to two general heads: for being asked "Which is the great commandment in the law?" He said, "Thou shalt

[1] Prov. iv. 23.
[2] Luke vi. 45.
[3] Heb. xiii. 5.
[4] Luke i. 6.

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love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment; and the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."[1] That is, the due observation of all that God hath commanded, either in His law, or by His prophets that explained it, depends upon our sincere love to God and to our neighbour.

He that loves God with all His soul, cannot but keep all the commandments of the first table, that have an immediate respect to God, whom his soul loveth. And he that loves his neighbour as himself, will do him no more hurt than he would have done unto himself, and therefore will keep all the commandments of the second table that respect his neighbour, as he desires his neighbour should keep them towards him. So that he who keeps his heart aright towards God and towards men, according to the purport of this last commandment, can never wilfully break any of the ten, but will strive all he can, by the grace of God, not only to keep them all, but to do it out of pure love and obedience to Him.

Now, from what you have heard upon them, you may easily observe, that there are "two things which you chiefly learn from these commandments; your duty towards God, and your duty towards your neighbour." That your duty towards God is, "to believe in Him, to fear Him, and to love Him with all your heart, with all your mind, with all your soul, and with all your strength; to worship Him, to give Him thanks, to put your whole trust in Him, to call upon Him, to honour His holy Name and His Word, and to serve Him truly all the days of your life." And that your duty towards your Neighbour is, "to love Him as yourself, and to do to all men as ye would they should do unto you: to love, honour, and succour your father and mother: to

[1] Matt. xxii. 36, 37. 40.

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honour and obey the Queen, and all that are put in authority under her: to submit yourselves to all your governors, teachers, spiritual pastors, and masters: to order yourselves lowly and reverently to all your betters: to hurt nobody by word or deed: to be true and just in all your dealings: to bear no malice nor hatred in your hearts: to keep your hands from picking and stealing, and your tongues from evil speaking, lying, and slandering: to keep your bodies in temperance, soberness, and chastity: not to covet nor desire other men's goods; but to learn and labour truly to get your own living, and to do your duty in that state of life, unto which it shall please God to call you."

QUESTIONS.

Did any earthly governors ever make laws for the hearts of men?
Why did they not?
Hath God made any such?
Where do you find such a law?
What do you mean by coveting?
May you covet nothing that is another man's?
Is mere coveting a breach of this law?
Why is this law placed last?
From whence comes all sin?
What must a man do that he may keep this and all the commandments?
To how many heads doth our Lord reduce all the commandments?
What do you chiefly learn by these commandments?
What is your duty towards God?
What is your duty towards your neighbour?

Catechist.—My good Child, know this, that thou art not able to do these things of thyself, nor to walk in the Commandments of God, and to serve Him, without His special grace; which thou must learn at all times to call for by diligent prayer. Let me hear therefore, if thou canst say the Lord's Prayer.

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Answer.—Our Father, which art in heaven, Hallowed be Thy name. Thy kingdom come, Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

He that is not sensible of his own weakness will never look out for help. Wherefore it is necessary for all to know this, that they are not able of themselves, or by their own natural power, to keep God's commandments; for "we are not sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God."[1] And although He giveth all men so much grace or power to do His will, as makes them inexcusable before Him if they do it not, yet notwithstanding, none do all that is required of them without something more than what is common to all men, therefore called His special grace, which He giveth in a special manner to those who, believing in Jesus Christ, the one Mediator between God and men, have Him to intercede for them, that they may have it, who therefore saith, "without Me ye can do nothing."[2] But as His Apostle said, "I can do all things through Christ that strengtheneth me."[3]

This special grace, therefore, we must learn at all times to call for by diligent prayer. For as we read in the Epistle of St. James, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him."[4] And our Saviour Himself saith, "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?"[5]

[1] 2 Cor. iii. 5. [2] John xv. 5. [3] Phil. iv. 13.
[4] James i. 5. [5] Luke xi. 13.

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And if His Holy Spirit, then His "special grace;" it being by His Holy Spirit that we are sanctified, and especially enabled to keep His holy Commandments. This therefore we must learn to call for, not only now and then, but at all times, every day at least twice or thrice, if not oftener, either at church or in our closets; and that too, not in a careless, indifferent manner, but by diligent, hearty, and earnest prayer.

And having no ground to expect any such special grace or favour at the hands of God, but only through Jesus Christ our Lord, we must learn to pray for it in His name, who said, "If ye shall ask any thing in my name, I will do it."[1] And therefore, having His word for it, when we have asked it, we must believe and trust on Him for it; not doubting but that He, according to His promise, will give it us, in the use of the means which He hath ordained and appointed for that end, such as private and public prayers, fasting and watching, and humbling ourselves before God, reading and hearing His most holy Word, and receiving the sacrament of the Lord's Supper; which are therefore called the means of grace, because it is by them that God ordinarily conferreth His special grace upon us.

But we not knowing what to pray for as we ought, the Lord, even our Lord Jesus Christ Himself, was graciously pleased to compose a prayer for us, and commanded, that when we pray, we should say thus: "When ye pray," (saith He,) "say, Our Father, which art in heaven,"[2] &c. Not but that we may say other prayers too: but we must say that, whensoever we pray, both because He hath commanded it, and because it is the only prayer that we are sure is perfectly agreeable to the will of God, as being made by Himself; and most acceptable to Him, as being given us by Him, by whom alone any of our prayers or duties are accepted of Him.

[1] John xiv. 14; xvi. 23. [2] Luke xi. 2.

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So that when we pray in the very words, as well as in the name of our Mediator, we have no reason to doubt but our prayers shall be heard, and all the good things we asked shall be granted to us, through His merits and mediation; that is to say, for the sake, or upon the account of His death, whereby He merited, or deserved and purchased for us, all the good things we can desire: and by the power of that mediation, or intercession, which He, by virtue of His said death, is continually making at the right hand of God the Father for us.

And besides, although we may use many other words, there is nothing that we can ever want or desire, that is really good for us, or necessary either for life or godliness, but we ask it in this prayer of our Lord's composure; and that too in the same method, and in such terms, as He Himself would have us ask it in, by whose mediation only it can be granted.

Hence it is, that the Church, in His name, requires every one of her members to learn this prayer; and here asketh by her catechist, or him that catechiseth them, whether they can say it. Not doubting, but if they can say this prayer aright, they may obtain God's special grace to keep His commandments, and to serve Him faithfully all the days of their life. But for that purpose it is necessary that they should understand the true meaning and extent of every expression in it.

First, therefore, we here call Almighty God our Father, and so address ourselves and our prayers to Him, not as He is the only Supreme Governor of the world, absolutely in Himself considered, but as He is related to us so as to be our Father. But He is our Father only in Jesus Christ.[1] And therefore it is in His name only that we say this prayer: and none can truly say it, but such as are baptized into Him, and made members of His body, and so are become

[1] John i. 12.

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the children of God in Him. And every one that is thus made a child of God, although He saith this prayer only by himself, as well as together with others, yet, notwithstanding, He doth not say, My Father, but Our Father: because He saith this prayer only as a member of Christ, and so in communion and conjunction with all the members of His body, children of the same Father, "which is in heaven;" that is, who rules, and reigns on high over the whole world; and, therefore, can give us whatsoever we ask.

"Hallowed be thy name;" that is, as if we should say, holied, or sanctified be Thy name; let it be acknowledged and accounted holy, infinitely above all other names; and accordingly admired, celebrated, glorified, and praised by all the creatures in the world. So that in this, we both pray that His name may be sanctified by all others, and we do it ourselves: for hereby we join in effect with the holy angels, in singing, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory,"[1] which is the first thing that we here desire and do, because it is the first and chief end of all things.

"Thy kingdom come;" that is, let the kingdom and power of Thy grace come into our hearts; let Thy Holy Spirit rule there, subdue us to Thyself, and rest continually upon us; that by Thy special grace preventing, exciting, assisting, and strengthening us, we may serve and honour Thee, our Almighty King and Governor, all the days of our life. And let the kingdom of Thy glory come, let it come quickly, that we may all glorify and enjoy Thee together.

"Thy will be done in earth, as it is in heaven;" that is, grant, we beseech Thee, that we and all mankind may, by Thy assistance and grace, perfectly submit to, obey, and do Thy will on earth, as the holy angels, and the spirits of just men made perfect, do it continually in heaven: that we may be perfect

[1] Isaiah vi. 3. Rev. iv. 8—11.

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as they are, and fulfil Thy holy will perfectly, as they do.

"Give us this day our daily bread;" that is, give us, we humbly beseech Thee, the Author and Giver of all good gifts, give us this, and so every day, all things necessary both for life and godliness, both for our souls and bodies. "Feed us with food convenient for us,"[1] and supply us continually, of Thy infinite goodness, with all such things as Thou knowest to be any wise needful for us in this mortal state.

"And forgive us our trespasses, as we forgive them that trespass against us;" that is, as we, from the bottom of our hearts, forgive all the wrongs and injuries that other men have done us; so be Thou graciously pleased, of Thy infinite mercy in Jesus Christ, to forgive all the trespasses, transgressions, or sins, that we have ever committed against Thee, so as never to punish us for any of them, either in this world or that which is to come.

"And lead us not into temptation, but deliver us from evil;" that is, lead us not Thyself, nor suffer us to be led by the devil, our ghostly enemy, nor by any other, into any temptation or trial that may be too hard for us, so as to cause us to fall; but deliver us from the evil one, and from all manner of evil, both of sin and misery. So that we here pray for every thing that is, or can be good for us; it being a great evil to want any thing that is good.

Here endeth this Divine Prayer, as it was once delivered by our Lord.[2] But at the delivery of it another time, He added, "For Thine is the kingdom, and the power, and the glory, for ever, Amen."[3] And therefore our Church, following His example, in her Liturgy sometimes accordingly omits, and sometimes adds those words, called the Doxology, or giving glory, as setting forth the glory of God, in the reasons wherefore we ask these things of Him; even

[1] Prov. xxx. 8. [2] Luke xi. 2, &c. [3] Matt. vi. 13.

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because "His is the kingdom," or empire of the world; He rules over all, and hath all things at His command: and "His is the power;" He can do what He will, and therefore can give us whatsoever we ask, if He please; and "His is the glory;" it is for His glory that we ask these things, that the glory of His Divine perfections may shine forth more clearly among us; the glory of His mercy and truth, in granting them to us; and the glory of His power, and supreme authority, in effecting them for us. And all the glory that shall arise from our having, using, and improving of them, will redound wholly to Him, and be for ever His.

And then we conclude with saying, Amen; which, in Hebrew, signifies both So be it, and So it is; whereby we therefore both repeat or renew our desires of what we have asked, and likewise express our trust and confidence, that our heavenly Father will accept of what we have done, and grant all that we have desired of Him, for the glory of His great name in Jesus Christ our Lord.

QUESTIONS.

Can you of yourselves keep God's commandments?
Do any keep them without His special grace?
What is His special grace?
How may we obtain that grace?
How must we pray for it?
In whose name must we pray?
What are those means of grace wherein He usually gives it?
Who made that which is called the Lord's Prayer?
Why must we always say that prayer?
What do you mean when you say in your prayers, Through the merits and mediation of Jesus Christ?
Do you pray for all good things in the Lord's Prayer?
Why do you there call God, Father?
Why, Our Father?
Why is He said to be in heaven?
What do you mean by, Hallowed be Thy name?
What is that kingdom of God you desire may come?

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What mean you by, Thy will be done in earth, as it is in heaven?
What by, Give us this day our daily bread?
What by, Forgive us our trespasses?
What by, Lead us not into temptation, but deliver us from evil?
Why is the Doxology sometimes added, and sometimes omitted, in our Common Prayers?
What is meant by Amen?

Question.—What desirest thou of God in this prayer?

Answer.—I desire my Lord God, our heavenly Father, who is the giver of all goodness, to send His grace unto me and to all people; that we may worship Him, serve Him, and obey Him, as we ought to do. And I pray unto God, that he will send us all things that be needful both for our souls and bodies; and that He will be merciful unto us, and forgive us our sins; and that it will please Him to save and defend us in all dangers ghostly and bodily; and that He will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust He will do of His mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen, So be it.

OF THE SACRAMENTS IN GENERAL.

Question.—How many Sacraments hath Christ ordained in His Church?

Answer.—Two only, as generally necessary to salvation, that is to say, Baptism and the Supper of the Lord.

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Question.—What meanest thou by this word Sacrament?

Answer.—I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ Himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Question.—How many parts are there in a Sacrament?

Answer.—Two; the outward visible sign, and the inward spiritual grace.

The word Sacrament was used by the ancient writers of the Church for any sacred or holy mystery, rite, or ceremony, every one calling what holy thing he pleased a sacrament. By which means the number of things that have been called by this name is very great and uncertain. Wherefore, the question here is not, how many sacraments there are in general, or how many things have been, or may be called sacraments: but how many sacraments hath Christ ordained, and that too in His Church, to be always observed there.

Of such sacraments there be two, and two only, as generally necessary to salvation. There may be other things ordained, but not as necessary to salvation: some as necessary to salvation, but not generally. As the ordination or consecration of persons to holy offices. This is necessary to salvation, because it is necessary to the right administration of the means of grace and salvation. But it is not generally necessary; it is not necessary for all men; as if none could be saved except they be in holy orders. And, therefore, neither can that be said to be ordained by Christ, as generally necessary to salvation; nor any other sacred rites; but only two; that is to say, Baptism, and the Lord's Supper.

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Baptism was ordained by Him to be the sacrament, or sacred rite, of making disciples, or admitting persons into the congregation and society of all Christian people, called His Church. For, a little before His ascension into heaven, He said to His Apostles, as it is in the original, "Go ye therefore, and make all nations disciples, baptizing (or, by baptizing) them in the name of the Father, and of the Son, and of the Holy Ghost."[1]

So that, as, before that time, persons used to be admitted into the Church by being circumcised, according to God's institution, from that time forward, by the institution of the same God our Saviour, not only Jews, but people of all nations are to be made His disciples, and brought into His Church, by being baptized; that is, as the word signifies, either dipped, or washed, or sprinkled with water, "in the name of the Father, and of the Son, and of the Holy Ghost." And as this was thus ordained or instituted by Christ our Saviour, it must needs be not only necessary, but generally necessary, to salvation, seeing it is the only way or means ordained by Him, whereby to be admitted into His Church, out of which there is no salvation.[2]

The sacrament of the Lord's Supper was ordained by Him the same night in which He was betrayed. For being then at supper with His disciples, "He took bread: and when He had given thanks, He brake it, and gave it to them, and said, Take, eat: this is My body, which is broken for you: this do in remembrance of Me. After the same manner, He took the cup, when He had supped, saying, This cup is the new testament in My blood: this do, as oft as ye drink it, in remembrance of Me."[3] Where we see, that what our Lord Himself then did, He ordained and commanded the same to be continued in His Church, and to be always done in remembrance of

[1] Matt. xxviii. 19. [2] Acts ii. 47.
[3] 1 Cor. xi. 23—25. Matt. xxvi. 26

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Him, until His coming again to judge the world.[1] And that must needs be "generally necessary to the salvation" of mankind, which is ordained by the authority, and in remembrance, of the only Saviour we have in all the world, and so for the exercise and confirmation of our faith in Him, without which we can never be saved by Him.

But that we may rightly understand the nature and design of these two sacraments, ordained by Christ in His Church, we must further consider, what is properly meant by this word "Sacrament," which is therefore here described by the general nature, by the Author, and by the ends of it. As to the general nature, "it is an outward and visible sign of an inward and spiritual grace given unto us." So that in every sacrament, properly so called, there must be some "invisible spiritual grace" or favour given unto us by God, and there must be also some "outward and visible sign," whereby the said grace is signified or represented to us. Where either of these is wanting, there is no sacrament. Where they both are, there is a sacrament in general.

But to make it such a sacrament as is here spoken of, it must be "ordained by Christ Himself," as the Author; not by Moses or the prophets before Him, nor by His Apostles or His Church after Him, but by Christ Himself in His own person, with His own mouth, as we see Baptism and the Lord's Supper were.

And as for the end of such a sacrament, it is twofold: first, to be the means whereby we may receive the spiritual grace there signified. For whatsoever grace God is pleased to give us, He ordinarily gives it not immediately from Himself, but in the use of some means which He hath appointed for that purpose, and which therefore operate or work upon us, not by any power in themselves, but by virtue of His institution and appointment, and by the power of His Holy

[1] Cor. xi. 26.

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Spirit, moving and working in them, upon all such as use them aright. And each of the sacraments is such a means ordained and appointed by God our Saviour, whereby to bestow His grace upon us, that is there signified.

The other end is, to be a "pledge to assure us thereof:" for by admitting us to the sacrament, and so applying the outward sign to us, He thereby certifies and assures us of His favour, and readiness to give us the spiritual grace signified thereby; and we ought accordingly to believe, depend, and trust upon Him for it. And if we do that, He will certainly bestow it upon us.

From all which it appears, that in every sacrament, properly so called, there are two parts, an "outward visible sign," and an "inward spiritual grace."

QUESTIONS.

Why do not we ask, How many sacraments there are? but, How many hath Christ ordained in His Church?
Why is it said that there are two only, as generally necessary to salvation?
Which are those two?
When was Baptism ordained by Christ?
To what end was it ordained?
What doth the word Baptism signify in general?
Why is Baptism generally necessary to salvation?
When was the Lord's Supper ordained?
What is the general nature of a sacrament?
Who is the Author or Ordainer of it?
To what ends is a sacrament ordained?
How many parts are there in a sacrament?

OF THE SACRAMENT OF BAPTISM.

Question.—What is the outward visible sign or form in Baptism?

Answer.—Water; wherein the person is baptized in the Name of the Father, and of the Son, and of the Holy Ghost.

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Question.—What is the inward and spiritual grace?

Answer.—A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Question.—What is required of persons to be baptized?

Answer.—Repentance, whereby they forsake sin: and faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.

Question.—Why then are infants baptized, when by reason of their tender age they cannot perform them?

Answer.—Because they promise them both by their sureties; which promise, when they come to age, themselves are bound to perform.

There are two parts, as we have heard, in every sacrament, as such, an "outward visible sign," and an "inward spiritual grace;" which being the integral or essential parts of a sacrament, without either of which it is no sacrament at all, properly so called; therefore, to understand the true nature of either of the sacraments, it will be necessary to consider distinctly both these parts in it.

First, for the sacrament of baptism, the "outward visible sign" or form of that whereby it is distinguished from the other sacrament, is water, not simply in or by itself, but "water wherein the person is baptized, in the name of the Father, and of the Son, and of the Holy Ghost," according to the first institution of it.[1] For although a person be baptized, that

[1] Matt. xxviii. 19.

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is, dipped, sprinkled, or washed with water, unless it be done in the name of these Three Divine Persons, severally and distinctly pronounced, it is not the sacrament of baptism. Neither is it so, although these Divine Persons be distinctly named, unless the person be at the same time baptized with water. And therefore it is not either of these singly by itself, but both together, and so the whole action of using or applying water to a person "in the name of the Father, and of the Son, and of the Holy Ghost," that is the "outward visible sign" of this sacrament, as instituted by our Lord and Saviour.

And it is observable, that as there is no language wherein those words may not be easily pronounced, so there is no habitable place where water may not be easily had, it being the commonest thing upon earth. Which shows that our Lord, considering the great necessity of all men being within the pale of His Church, instead of the painful and troublesome sacrament of circumcision, whereby persons were before admitted into it, was graciously pleased to institute and ordain the most easy and obvious sign that could be invented for it; that no man might pretend any trouble or difficulty in it. But all must acknowledge that in this as well as in other respects, "His yoke is easy, and His burden is light."[1]

As that is the "outward and visible sign" in this sacrament, so the "inward and spiritual grace" signified by that sign, is a "death unto sin, and a new birth unto righteousness." That both these are signified in the sacrament of baptism, we learn from the Apostle, saying, "Therefore we are buried with Him by baptism unto death: that like as Christ was raised from the dead by the glory of the Father, even so we should walk in newness of life."[2] For here death is plainly taken in a spiritual sense, for "death unto sin," that is, for our ceasing to live any longer

[1] Matt. xi. 30. [2] Rom. vi. 4.

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in it.[1] But the Apostle saith, that we are "baptized unto this death." And therefore this death must needs be signified in baptism; wherein, as our bodies are washed with water from their filth, so our souls are washed by the blood of Christ from sin; not only from the guilt of sin, for its pardon or remission,[2] but likewise from the strength and power of it, for its mortification, that "sin may not have dominion over us," who being baptized, are "not under the law, but under grace."[3]

Which "death unto sin" is necessarily accompanied with, or rather, it is effected by, "a new birth unto righteousness;" that we may walk for the future "in newness of life," as the Apostle speaks in the words above mentioned. And that this great spiritual grace or favour is bestowed upon us, and therefore is signified in baptism, appears also from its being "the washing of regeneration,"[4] wherein, as our Lord Himself, who ordained it, speaks, we are regenerated, or "born again of water and the Holy Ghost."[5]

For by nature we are all born in sin; every one may say with David, "Behold, I was shapen in iniquity, and in sin did my mother conceive me."[6] For seeing we all proceed from the loins of our first parents, and were then contained in them, when they fell into sin, and, by consequence, under God's displeasure; we fell in them, and with them, and so come into the world both guilty of, and defiled with original sin; which therefore (as the Church hath declared) standeth not in the following of Adam, but is the fault and corruption of every man, that naturally is engendered of the offspring of Adam, whereby a man is far gone from original righteousness, and is of his own nature inclined to evil. And therefore it is called "original sin;" because our nature, from its original or first conception, was corrupted with it. So that we are all

[1] Rom. vi. 2. [2] Acts ii. 38; xxii. 16. [3] Rom. vi. 14.
[4] Tit. iii. 5. [5] John iii. 5. [6] Psalm li. 5.

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"by nature the children of wrath,"[1] continually subject and obnoxious to the wrath and indignation of the Almighty Creator of the world, with all the dismal consequents and effects of it. But by baptism we are made, as we have seen already, "the members of Christ, the children of God, and inheritors of the kingdom of heaven," and so the "children of grace;" and because children, therefore "heirs also of the grace of life."[2]

Now there are two things required of all persons, in order to their being thus baptized:

First, "repentance, whereby they forsake sin:" according to that saying of St. Peter, "Repent, and be baptized."[3] Wherefore, when a person is to be baptized, he is first asked in the name of God, and in the presence of the congregation, as witnesses of it, whether he doth renounce, and will forsake all manner of sins? to which he answereth, "I renounce them all." And if he make this answer heartily, sincerely, and with a good conscience, so as afterwards to perform what he then promised, he partakes of the grace signified in this sacrament, and is certainly saved by it; according to that of the same Apostle, where he saith, that "baptism doth now save us. Not (the outward sign) the putting away the filth of the flesh, but (the inward grace) the answer of a good conscience toward God, by the resurrection of Jesus Christ."[4]

The other condition required is faith, whereby they stedfastly believe in Jesus Christ, and the promises which God, in Him, hath made and confirmed to them in that sacrament. That this is required, appears from what is recorded concerning Philip's baptizing of the eunuch; for when the eunuch said, "See, here is water; what doth hinder me to be baptized?" Philip said, "If thou believest with all thine heart, thou mayest." And when the

[1] Eph. ii. 3. [2] 1 Pet. iii. 7. [3] Acts ii. 38.
[4] 1 Pet. iii. 21.

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eunuch had said, "I believe that Jesus Christ is the Son of God," Philip immediately baptized him.[1] And accordingly, when any one comes or is brought to holy baptism, he must first make profession of his faith, before the sacrament can be administered to him, unless it be in some extraordinary cases, wherein he is allowed and required to do it afterwards, when he is publicly received into the Church.

But, "why then are infants baptized, when by reason of their tender age they cannot perform these conditions?" The reason is, not only because they have the seeds of repentance and faith in them, which may afterwards grow up to perfection; but chiefly, because they then "promise to perform them." Which is as much as we know adult persons, or those of riper years do. They only profess and promise to repent and believe: but whether they really do so, or ever will, is known only to God. So infants make the same profession and promise, though not in their own persons, yet by their sureties or guardians, which do it in their name and stead; and when they come to age, they are as much bound to perform what they so promised, as if they had done it themselves, in their own person. (As was observed and more fully shown in the beginning of the Catechism.)

QUESTIONS.

What are the two parts of a sacrament?
What is the outward sign in baptism?
Is water alone the sign?
Why is so common a thing as water used in it?
What is the spiritual grace here signified?
What do you mean by a death unto sin?
How do you prove that it is signified in baptism?
How doth it appear that we are therein born again?
How were we born at first?
What is original sin?

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[1] Acts viii. 36—38.

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How do you prove that repentance and faith are required of persons to be baptized?
How then do infants profess and promise to do them?

OF THE SACRAMENT OF THE LORD'S SUPPER.

Question.—Why was the Sacrament of the Lord's Supper ordained?

Answer.—For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Question.—What is the outward part or sign of the Lord's Supper?

Answer.—Bread and wine, which the Lord hath commanded to be received.

Question.—What is the inward part, or thing signified?

Answer.—The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

Question.—What are the benefits whereof we are partakers thereby?

Answer.—The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the bread and wine.

When our ever-blessed Redeemer instituted the sacrament of His Last Supper, He said, "This do in remembrance of Me." Whereby He laid His command upon His Apostles there present, and, in them, upon His Church in all ages, that they should continue this His holy institution in remembrance of Him, or of that death which He was the next day to suffer, for the sins of the world; and that they should do it all along until His coming again. As

[1] Luke xxii. 19. 1 Cor. xi. 24.

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we learn also from His Apostle, saying, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come."[1]

This therefore is to be always done, for the continual remembrance of His death, as it was a sacrifice for the sins of the world; therefore called here, "the sacrifice of the death of Christ." For, as the Apostle informs us from Him, He "once in the end of the world appeared to put away sin by the sacrifice of Himself;"[2] who needed not daily, as the priests under the law, "to offer up sacrifice, first for His own sins, and then for the people's: for this He did once, when He offered up Himself."[3] He then offered up Himself as a propitiation, or propitiatory sacrifice, "for the sins of the whole world."[4]

And therefore His death was not only a true and proper sacrifice, but the only true and proper sacrifice, for sin, that ever was offered up in the world. For His being offered up for the sins of the whole world, there was no sin for which any other need or could be offered up. Or if there had been, no other could have taken it away: "for it is not possible that the blood of bulls and of goats should take away sins."[5] Yet such only were all the sacrifices, as they were called, under the law. Which therefore were not real expiatory sacrifices in themselves, but only types and shadows, appointed by God to foreshow, typify, and represent "the sacrifice of the death of Christ," then to come.

And in like manner the sacrament of the Lord's Supper is now ordained by Him to set forth and commemorate the same sacrifice as now already offered up for the sins of mankind. Which therefore is necessary to be continued to the end, as the typical sacrifices were from the beginning of the world.

For this purpose therefore was this sacrament ordained, even "for the continual remembrance of the

[1] 1 Cor. xi. 26. [2] Heb. ix. 26. [3] Heb. vii. 27.
[4] 1 John ii. 2. [5] Heb. x. 4.

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sacrifice of the death of Christ," and by consequence, "of the benefits which we receive thereby." Which are so many and so great, that they can neither be numbered nor weighed. For it is by it that we receive the pardon of our sins, atonement and reconciliation to the Almighty Creator of the world, the gifts and graces of His Holy Spirit, and all the blessings that we ever had, or have, or can have, or are, or can be made capable of having, both in this world and the next. They were all merited for us, by "the sacrifice of the death of Christ;" and are bestowed upon us, by means of that intercession which He continually maketh for us in heaven, by virtue of the said sacrifice which He once offered up to God for us when He was upon earth.

The outward part or sign in this sacrament is only "bread and wine, which the Lord hath commanded to be received;" that is, to be received into our bodies. For in the institution of this sacrament, when he had blessed the bread, He said, "Take, eat:" when He had blessed the wine, He said, "Drink ye all of it."[1] The one is to be eaten, the other drunk, and so both received into our bodies. And therefore bread and wine, thus received according to Christ's institution and commandment, is the outward part or sign in this holy sacrament.

But the inward part, or thing signified by that sign in the Lord's Supper, is "the body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper." For when the Lord at His Last Supper had taken bread, and blessed it, and given it to His disciples, saying, "Take, eat;" He presently said, "This is My body, which is broken for you."[2] Likewise, when He had taken the cup, and blessed it, and had given it to them, saying, "Drink ye all of this;" He said, "For this is My blood of the New Testament,

[1] Matt. xxvi. 26, 27. [2] 1 Cor. xi. 24.

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which is shed for many for the remission of sins."[1] Whereby He plainly signified that, what He now gave them to eat and drink, He would have them look upon it, and receive it, not as common bread and wine, but as His body and blood; the one as broken, the other as shed for their sins.

Which, therefore, are not in show and appearance, but "verily and indeed (according to the sense wherein the Lord, instituting the sacrament, spoke those words) taken and received by the faithful in the Lord's Supper;" by the faithful, even by all such, and only such, as believe the Gospel, and what our Lord said, and accordingly receive what He now gives them with a true faith; which being "the substance of things hoped for," as well as "the evidence of things not seen,"[2] it causeth that which our Lord said, and what they therefore hope for and receive, upon His word, to subsist really and effectually in them, to all intents and purposes to which the body and blood of Christ can possibly be communicated and received; according to that remarkable saying of His Apostle to the same purpose, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"[3]

And doubtless the benefits that we receive by if we sacrament, are suitable and proportionable to His expressions which our Lord used in the institution of it, when He said, "This is My body," and "This is My blood." Which being the highest expressions that could be used about it, we ought accordingly to have the highest opinion of it, and the greatest expectations that can be from it.

And so we well may; for whereas the only-begotten Son of God having assumed a human body, gave it to be broken, and the blood in it to be shed, and so offered it up as a sacrifice for the sins of mankind in

[1] Matt. xxvi. 28. 1 Cor. xi. 25. [2] Heb. xi. 1. [3] 1 Cor. x. 16.

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general; in this sacrament He communicates and applies it particularly to His faithful people, saying to them, "This is My body, which is broken for you," and "This is My blood, which is shed for you." So that all who rightly receive this sacrament, do thereby actually partake of that great sacrifice which He offered, and of all the benefits which He thereby merited for mankind, in order to the sanctifying and saving of their souls.

For though the thing signified in the sacrament of the Lord's Supper be the body and blood of Christ, yet it is not received as the sign is, into our bodies only, but into our souls. It is the inward and spiritual part in the sacrament, and therefore hath respect only to the inward and spiritual part of him that receives it. As our Lord saith upon another occasion, "My flesh is meat indeed, and My blood is drink indeed;"[1] but He adds soon after, "The words that I speak unto you, they are spirit, and they are life."[2] So when He saith of that which He gives us in this sacrament to eat and drink, "This is My body," and "This is My blood," He means it in a spiritual sense, not as food for our bodies, but for our souls, which are strengthened and refreshed by the body and blood of Christ, Chr[illegible]ward and spiritual grace, as our bodies are [illegible]thened and refreshed by bread and wine, the [illegible]ard and visible sign in this sacrament.

Our souls are strengthened by the body and blood of Christ, received by faith in this sacrament, because by this means we have Christ Himself "to dwell in our hearts by faith," as the Apostle speaks.[3] For He Himself saith, "He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him."[4] And seeing He that is the fountain of all grace and strength, dwelleth in us, and we in Him, His grace is always sufficient for us, His strength is made perfect in our weakness; and His power resteth continually

[1] John vi. 55. [2] John vi. 63. [3] Eph. iii. 17.
[4] John vi. 56.

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upon us.[1] So that we "can do all things through Christ which strengtheneth us."[2]

Many who have been accustomed to the frequent receiving of this holy sacrament have thus, by their own experience, found it to be the means whereby to receive the grace of God, to strengthen their souls, and make them "stedfast, immoveable, always abounding in the work of the Lord."[3] Whereas they who seldom receive it, as perhaps twice or thrice a year, they never knowing how to do it as they ought, for wont of use, find themselves but little the better for it. But such as live in the wilful neglect of it (as too many do) starve their own souls, and have no ground to expect that Christ should save them, seeing they live in a known sin, even in the breach of that positive command which He laid upon His disciples, "Do this in remembrance of Me;" which he would never have commanded, if it had not been necessary to be done, in order to our being saved by Him.

Neither are our souls only strengthened, but likewise refreshed, by this holy sacrament, as it is a pledge whereby we are assured of the grace of God, as well as a means whereby to receive it. For seeing our blessed Saviour Himself is pleased to tell us in this sacrament that His body was broken, and His blood shed for us, and for the remission of our sins, if we really believe His word, and accordingly receive His said body and blood there offered to us, with a quick and lively faith, we cannot but "rejoice with joy unspeakable and full of glory."[4]

For hereby we do not only receive, to our great comfort, the pardon of all our sins, signed with the blood of the Lamb of God, that taketh away the sins of the world, but, as our Church expresseth it in the prayer after the Communion, God Himself doth hereby "assure us of His favour and goodness towards us, and that we are very members incorporate in the mystical body of His Son, which is the blessed com-

[1] 2 Cor. xii. 9. [2] Phil. iv. 13. [3] 1 Cor. xv. 58. [4] 1 Pet. i. 8.

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pany of all faithful people, and are heirs through hope of His everlasting kingdom, by the merits of the most precious death and passion of His dear Son." Which is certainly the greatest refreshment and comfort to our souls on this side heaven; enough to make us run, not only with patience, but with pleasure, the race that is set before us.

From hence we may see, that as in the sacrament of baptism, we being born again of water and of the Spirit, are quickened with a new and spiritual life: so in the sacrament of the Lord's Supper, this new and spiritual life is supported and nourished by the body and blood of Christ, as our natural life is by meat and drink. And therefore as we eat and drink something or other every day to keep up our bodies in life and health: so we must take all opportunities that we can get of feeding upon this spiritual food, the bread and water of life, to keep our souls in health and strength as to their spiritual state; and must look upon ourselves as bound by our own interest, as well as duty, to do it as often as we can: this being the best means that we can ever use, whereby not only to live, but to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ: to him be glory both now and for ever."[1]

QUESTIONS.

To what end did our Lord ordain the sacrament of His Last Supper?
What is commemorated in it?
Was His death a proper sacrifice?
What are the benefits that we receive thereby?
What is the outward part in this sacrament?
How is that to be received?
What is the inward part or thing signified?
Are the body and blood of Christ received in the Lord's Supper?
By whom are they received?
How are they received by them?

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[1] 2 Pet. iii. 18.

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What do they partake of who faithfully receive them?
What part of us is strengthened and refreshed by them?
How are our souls thereby strengthened?
How are they refreshed by the body and blood of Christ?
How often ought we to receive the Lord's Supper?

Question.—What is required of them who come to the Lord's Supper?

Answer.—To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of His death; and be in charity with all men.

Although our Lord used such expressions and terms, in the institution of the sacrament of His Last Supper, as, if duly considered, would deter all people from approaching to it without "reverence and godly fear;" yet nevertheless, there were some at first, especially at Corinth, who, not rightly understanding, or else not duly considering it, ventured to come to it as to an ordinary meal; and to eat and drink the body and blood of Christ, like common meat and drink. Which St. Paul hearing of, he rebuked them sharply for it, telling them in plain terms, that, "This was not to eat the Lord's Supper."[1] But looking upon it as proceeding chiefly from their ignorance of the institution, he acquaints them particularly with all the circumstances of it, as he had received it from the Lord Himself,[2] and likewise with the great end and design of it, even to "show forth the Lord's death till He come."[3]

And then to convince them of their former error, and to make them more careful for the future to avoid it, he adds, "Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily,

[1] 1 Cor. xi. 20—22. [2] 1 Cor. xi. 23—25. [3] 1 Cor. xi. 26.

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shall be guilty of the body and blood of the Lord."[1] As if he said: "Seeing this which I have now declared is the nature and the end of this holy institution; therefore whosoever shall eat this bread, and drink this cup of the Lord unworthily, as you have hitherto done, shall be guilty of a great sin, in profaning the body and blood of the Lord. And that they might better understand his meaning, he repeats the same thing again in other and plainer words, saying in the next verse but one, "For he that eateth and drinketh unworthily, eateth and drinketh damnation (or judgment) to himself, not discerning the Lord's body."[2]

He doth not say, He that being unworthy (for so all men are), shall notwithstanding presume to eat this bread, and drink this cup: but he that doeth it unworthily, in an unworthy, irreverent, and unseemly manner, not becoming so holy an institution, as the Corinthians he speaks of did it; such a one eateth and drinketh, not the body and blood of Christ, but damnation (or rather, as the word signifies, judgment) to himself; at least some temporal judgment, as he explains it in the next verse, saying, "For this cause many are weak and sickly among you, and many sleep."[3]

But to show more fully what kind of unworthy receiving he here means, having said, "He that eateth and drinketh unworthily, eateth and drinketh judgment to himself," he adds, "Not discerning the Lord's body:" that is, not duly considering that it is the Lord's body, and therefore making no difference between that and common food; but eating this bread, and drinking this cup, after the same manner as they do their ordinary meat and drink. This is the sin which the Apostle here reproves, and corrects, and labours for the future to prevent.

For which purpose he lays down this general rule to be observed by all that come, as all Christians ought to do, to the Lord's Supper: "But let a man

[1] 1 Cor. xi. 27. [2] 1 Cor. xi. 29. [3] 1 Cor. xi. 30.

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examine himself, and so let him eat of that bread, and drink of that cup."[1] He only saith in general, "Let a man examine himself;" without telling us particularly what he should examine himself about, supposing that to appear sufficiently from the nature of the sacrament itself, and the end of its institution, which he had now declared to them. However, from these words of the Apostle, many of late years have taken occasion to write whole books, some large volumes, concerning the preparation required to the due receiving of the Lord's Supper. But all that hath been, or need, or can be said to any purpose about it, is here delivered and taught by our Church, in few words, even, that they who come to the Lord's Supper are required "to examine themselves about their repentance, their faith, and their charity."

They must first examine themselves "whether they repent them truly of their former sins, stedfastly purposing to lead a new life." For unless they be sensible of, and truly penitent for their former sins, they cannot have that respect and value for the body and blood of Christ, that was broken and shed for them, which is necessary to their [illegible] reverent, and worthy receiving of them, when offered in this holy sacrament. Neither are they qualified for that pardon or remission which is there offered to them; for that being promised only to the penitent, none else are capable of it, and therefore cannot possibly receive it in that sacrament.

Neither is it sufficient that they be grieved and troubled for their former sins; but they must repent them truly of them, so as stedfastly to purpose and resolve, by the grace of God, to lead, for the future, a new life; for otherwise it is no true repentance. And besides, our souls are here strengthened and refreshed only as to their "new and spiritual life," as we have shown already. And therefore, they who do not lead such a "new and spiritual life," or at

[1] 1 Cor. xi. 28.

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least do not stedfastly purpose to do so, having no subject matter for the body and blood of Christ to work upon, cannot receive it worthily, for they cannot receive it to any purpose or effect.

Wherefore, they who come to the Lord's Supper, must search very diligently into their hearts and lives, and impartially examine themselves, and consider whether they have not hitherto lived in some known sin, or in the neglect of some known duty; and if they have, they must resolve, by God's assistance, to do so no longer; but to live for the future a truly pious and good life, as becometh the Gospel of Christ. And if they have done any wrong to any man, they must make him restitution, and all the satisfaction that they are able, as ever they desire to be worthy communicants in those holy mysteries, or to receive any benefit or comfort from them. In short they must seriously consider wherein they have broken that solemn vow which they made to God in the sacrament of baptism; and whensoever they come to that of the Lord's Supper, they must renew and ratify the same vow, and resolve in earnest to keep it in all points more exactly for the future.

Having thus examined their repentance, they must, in the next place, examine whether they have "a lively faith in God's mercies through Christ, with a thankful remembrance of His death." For without faith, as hath been shown, they cannot receive the body and blood of Christ at all, and therefore not worthily. Without faith, also, they cannot rightly discern the body and blood of Christ from the bread and wine: and therefore must needs eat that bread, and drink that cup of the Lord unworthily.

Now, this faith necessarily supposeth our knowledge of the fundamental articles of the Christian faith, the nature of this holy institution, and likewise the mercies which God hath promised in Jesus Christ, upon which it must be in this case particularly exer-

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cised, with a "thankful remembrance of that death," by which He merited, and upon the sole account whereof God hath promised the said mercies to us.

So that when, upon examination, we find that we "truly repent of our former sins, stedfastly purposing to lead a new life," we must come to the Lord's Supper with a lively faith, firmly believing that as really as we there eat and drink the outward elements of bread and wine, we do at the same time receive the full pardon of all our sins, by means of the body and blood of Christ then and there communicated to us, as broken and shed for us; and not only the pardon of our former sins, "of God's infinite mercy in Christ," but likewise grace and strength to perform our holy purposes and resolutions, so as to live for the future in newness of life. He that comes to the Lord's table with such a well-grounded faith, can never return without the blessings he came for, but will find his soul more strengthened and refreshed by the body and blood of Christ his Saviour, than any can imagine but he that feels it.

Wherefore, it being requisite that no man should come to the Lord's Supper but with such a full trust and confidence in God's mercies through Christ, if any man, by looking carefully into his heart, finds his conscience touched with so quick a sense of his former sins, that he knows not what to do, nor can satisfy his own mind, so as to be able to come to the holy Communion with a lively faith and quiet conscience, "he should then go to some discreet and able minister of God's Word, and open his grief, that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding all scruples and doubtfulness." As our Church directeth in the exhortation, when the minister giveth warning of the celebration of the holy Communion.

The last thing which they who come to the Lord's

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Supper must examine themselves about, is whether "they be in charity with all men;" so as not to bear any grudge, malice, or hatred against any person whatsoever. For the Lord Himself hath said, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses."[1] Unless we forgive all the wrongs or injuries that other men have done us, we cannot go to this sacrament with any true faith and trust in God's mercies for the pardon of our sins; for He hath told us beforehand that He will not pardon them. "Therefore," saith He, "if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."[2] Whereby He hath plainly given us to understand, that He will not accept of the offering that we make, nor any thing we do at His own table, except we "be in charity with all men."

And therefore, where there hath been any hatred, malice, or variance betwixt parties, they must of necessity first be reconciled to one another, before they can be reconciled to God, so as truly to partake of the body and blood of Christ for the pardon of their sins. But if one of the parties hath a mind to be reconciled, and the other not, the Church hath given directions what is to be done in that case, in the rubric before the Communion.

He who upon due examination finds that he thus "truly repenteth of his former sins, hath a lively faith in God's mercies through Christ, and is in charity with all men," may well come to the Lord's Supper without fear of eating that bread, and drinking that cup of the Lord unworthily. For coming with a deep sense of his former sins upon his mind, he cannot but carry himself there with all humility, reverence, and godly fear, that is due unto, and becoming those

[1] Matt. vi. 15. [2] Matt. v. 23, 24.

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holy mysteries; coming with a quick and lively faith, he must needs "discern the Lord's body;" and coming likewise with a true Christian charity, he is every way qualified to receive the body and blood of Christ, and to partake of the great benefits and blessings which are offered and exhibited to the faithful in the Lord's Supper.

And if he finds, moreover, that he doth not only act these Christian graces at present, but hath exercised himself so long in them, that they are now become habitual to him, then he will not always need so much actual preparation, but being thus always habitually disposed for it, he may, to his unspeakable comfort, receive the blessed body and blood of his Saviour whensoever it is administered, though it be every Lord's day in the year, as it was in the primitive times; or every day in the week, as it was some time in the days of the Apostles, and may be so still, according to the Liturgy of the Church of England.

QUESTIONS.

What is meant by eating this bread, and drinking this cup of the Lord unworthily?
What is required, in general, to the due receiving the Lord's Supper?
What are the particular things that men must examine themselves about?
Why must they examine whether they repent?
Why must they resolve to lead a new life?
How must they do that?
What need is there of examining their faith?
How must they exercise their faith in the Lord's Supper?
What must they do who are troubled with scruples and doubtings?
Why must they examine their charity?
What is here meant by charity?
What must they do who are at variance?
Can they who truly repent, believe, and are in charity with all men, eat this bread, and drink this cup of the Lord unworthily?
How often may they come to the Lord's Supper, in whom these graces are habitual?

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POSTSCRIPT.

After this short exposition of the Catechism was drawn up, looking it over again, I saw it expedient to add something here to what is said in the preface concerning it: for some, I believe, will be apt to think it too short. And it might, I confess, have been made much longer, and perhaps with more ease: but I confined myself to this narrow compass on purpose that I might not have room to bring in any thing but what I thought necessary, and that the whole might be sooner comprehended. There are necessary things enough for people to learn, without being troubled with things unnecessary. If here be all that they need to know of what they ought to believe and do as Christians, it is enough: more would but confound them, especially the younger and weaker sort, for which this is chiefly designed.

For whose sake also I have added the Questions at the end of each Discourse, such as may be put to those who are catechised, whereby to know whether they fully understand it. For if they do, they may readily return an answer to such questions out of what was there treated of, or out of some expressions used in treating of it.

And if they stick at any thing, the catechist may help them out, by varying the words and phrases, till he light upon such as they can best apprehend; and by showing them how to resolve such (if there be any such) questions, to which they cannot find a direct answer; and if there be occasion, he may ask them any other questions, and likewise talk familiarly to them upon these or such other plain catechetical heads, without using any premeditated or set discourse, till he find that they understand all that

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is necessary for them to know, in that part of the Catechism which he instructs them in.

But I am very sensible, that although this or any other way of catechising to good purpose, may seem easy in the theory, it will be difficult to bring it everywhere into practice. For there are several parishes in the country, where there are few or none of the parishioners that can read or say the Catechism themselves, much less that will teach others to read or say it. And what can a minister do in that case? Is he bound to teach children or others to read? That is no part of the ministerial office. Neither is there any necessity of it. In the first ages of the Church, there were few that could read, yet many were so well instructed in the faith of Christ, that they cheerfully suffered martyrdom for it. For being taught only necessary things, such as those few contained in our Church Catechism, they soon learned them so as to be deeply affected with them, and retain them in their hearts as well as heads. But they were generally people of riper years. To make children understand the Catechism, who cannot read nor were taught it before, will require more time and patience: but it may be done: and the law requires that they be instructed and examined every Lord's Day in some part of the Catechism, without taking notice whether they can read, or had learned any thing of it before. And commandeth all parents, masters, and dames, to cause their children, servants, and apprentices (which have not learned their Catechism), to come and be ordered by the curate, till they can say all that is appointed for them to learn. All that are concerned would do well to consider how this law, which tends so much to the good of those which are committed to their charge, may be best observed, and the end of it attained.

But there are other parishes, both about London and in the country, so very large and populous, that it is morally impossible for their respective ministers

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to instruct all the children and ignorant persons that are in them. This seems to be foreseen in making the law: for it is there provided, that the curate of every parish shall, every Lord's Day, instruct and examine so many of the children of the parish as he shall think convenient. And therefore he satisfies the law, who instructs some at one time, and some at another, so many as he conveniently can. But by this means the curate in some parishes can scarce go through all in a whole year; and so can instruct none so fully as they ought to be instructed, unless he always takes the same; and then all the others will be neglected, and suffered to continue in their ignorance.

Neither do I see how this can be prevented in such great parishes any other way than by erecting catechetical schools, such as were usual in the primitive times, and contributed very much to the propagation of the Gospel. There was such a school at Alexandria, so ancient, that it was thought to be begun by St. Mark the Evangelist: of which the two famous men, Pantænus and Clemens Alexandrinus, were successively masters. Origen also taught in the same school, and afterwards in such another at Cæsarea; and so did St. Cyril at Jerusalem, who was afterwards bishop of the place; whose expositions of the principles of our holy religion, which he made, as it is supposed, when he was only a deacon and catechist, are still extant, and highly esteemed, as they deserve.

And, indeed, this seems to have been a great part of the deacon's office in those days. They were not only to take care of the poor, but to instruct the ignorant, or at least assist the priests in doing it. And so it is, or ought to be, at this day among us, by the orders and constitutions of our Church, which in this, as in all other particulars, keeps close to the pattern of the primitive and apostolical, as appears from the form of ordaining a deacon; for there the bishop tells him who is to be ordained, that it appertains to the office of a deacon, in the church where he shall be

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appointed to serve, among other things to instruct the youth in the Catechism. And he then solemnly promiseth that he will do so, by the help of God. Whereby the Church layeth as great an obligation as can be well made upon every one that is so ordained, to instruct the youth of the parish where he is to serve. And none can be admitted to the office, unless he have a title to some place where he may serve God and the Church in the execution of it.

Now if this was duly observed, it would conduce very much to the furtherance of this great work: for deacons being obliged by the law to continue one whole year at least in that, before they are advanced to the higher order; if they all catechised the youth of the places where they serve all that time, the youth of such places would, at least for that time, be taken care of: and they themselves by teaching others would learn more, and be better fitted for the priesthood than by any other studies which they can follow in the mean while. And if none could be ordained priests without letters testimonial, that they have faithfully executed this, as well as the other parts of the deacon's office, it would make them more diligent and careful to perform what they promised at their ordination.

This therefore being an office which deacons, as well as those in higher orders, may and ought to execute; and there being so many deacons every year ordained in our Church, out of them, together with those who are already admitted to the priesthood, and are out of place (of which there are too many), all the great parishes may be supplied with as many as are needful to the instructing of all the children and ignorant people in them, so as that the incumbents may have no more to do in this business than what they may easily compass. For they being all before instructed in one or more private schools, according to the extent of the parish, the minister upon the Lord's Day need only examine in the church as many as he thinks convenient at one time, to see whether they be fully and rightfully instructed, and

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at another time as many more, and so by degrees go through the whole parish, and then begin again with those which he first examined: for by this means there will not be that necessity of examining the same persons publicly every Lord's Day; for they all continuing to be instructed in the schools, they will not lose what they have learned, as they otherwise would, but rather learn more than perhaps they could at church. And if they be at church too, as they ought to be, while the others are instructed and examined, they may receive the same benefit there, as if they themselves also were so.

This I the rather observe here, lest any should think that these private catechetical schools might supersede the minister's duty in catechising publicly in the church. For this is what the law requires, and the private instructions are only in order to the having so good a law better observed. And besides, as the minister to whom the care of the youth is committed must have an eye to the private schools, to see whether they be rightly instructed there; so it is requisite that he should instruct and examine them in public, that his parishioners likewise may be satisfied, as well as he, that they are so, and may be thereby also put in mind of many things which otherwise they might not think of.

And I hope there is never a pastor in the Church that will think this below him, upon which depends the safety of so great a part of his flock as the lambs are, which he is expressly also commanded to feed as well as the sheep, and that too in the first place.[1] I am sure the great Apostle did not think so, when he solemnly professed, that although he spake with tongues more than all those he wrote to, yet in the church he had rather speak five words with his understanding, that he might catechise others also (so it is in the original), than ten thousand words in an unknown tongue.[2]

[1] John xxi. 15—17. [2] 1 Cor. xiv. 18, 19.

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But the main difficulty will be in getting such schools for the children and servants of the rich, as well as the poor (for whom there are charity schools already in some places), set up in all parishes that have occasion for them, besides the grammar and other schools, if there be any, where the masters ought to instruct their scholars in the Church Catechism, as well as in any other science, art, or language. In many such parishes the maintenance of the minister is so small, that it cannot be expected that he should do it himself: where it is otherwise, I doubt not but that he who is entrusted with the care of all the souls in the parish will do what he can towards it; as many do already. But as the case now stands with us, I do not see how it can be universally practised, as it ought to be, without the liberal contribution of pious and well disposed Christians.

But, praised be God for it, we have still some among us, who, out of a deep sense of their duty, and pure zeal for the honour of Almighty God, are as forward and free to any pious and good work, as if they could merit by it: and such can never express their piety and charity both together any other way better, if so well as this, which hath an immediate tendency both to the glory of the Most High God, our Maker and most merciful Redeemer, and likewise to the salvation of so many thousand souls, as well as to the benefit of the Church and kingdom in which they live, and that too, not only for the present, but for all future ages.

THE END.

W. M. WATTS, CROWN COURT, TEMPLE BAR.

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